

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

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Chronicle

Home News.—After a series of conferences, the President announced that he would call for a reduction in appropriations for the next fiscal year of about \$700,000,000, though it was not indicated where these cuts would and could be made.

National Economics
The Veterans' Bureau seemed to be the most likely source of economy. On the other hand, it was foreseen that uncontrollable items, such as interest and amortization on the public debt and tax refunds, would increase expenses by about \$150,000,000. Further appropriations for relief would also be necessary.—Thomas W. Lamont, in a speech, called for two vital changes as primary steps for banking reform in the United States: (1) To bring all commercial banks under the Federal Reserve System; (2) To establish sensible provisions for regional branch banking. He stated that we had never been close to abandoning the gold standard.

Governor Roosevelt held a series of conferences in Washington with leaders of his own party in the present Congress. It was known that he had their support in refusing to commit himself to any steps taken at present by President Hoover, but that he desired a common front on the part of the party in the session beginning December

5, with a view to establishing continuity of policy with his own Administration. This policy in interior affairs was expected to be a reduction of Government expenses by abolishing duplication without impairing efficiency; and in international affairs a comprehensive settlement of economic difficulties by international agreement covering all phases of the question. One of the proposals received favorably by the Democrats was to consolidate the War and Navy Departments into a Department of National Defense. There was much talk of a special session next Spring, but Mr. Roosevelt had given no inkling of his desire to have one. The final returns on Congressional elections showed that the Democrats would have a majority of twenty-two in the new Senate, with 59 members; there will be 36 Republicans and one Farmer-Labor Senator. In the House, the Democrats will have 313 members, the Republicans 117, and Farmer-Labor 5.

The Radio Corporation of America, in effect a patent pool, with 4,000 patents constituting a practical monopoly, was adjudged by the United States District Court in Delaware to be in violation of the law, and as a result the Corporation signed a consent decree by which the producing companies must divest themselves of their controlling holdings in the common shares of the Radio Corporation.

Argentina.—On November 17, Foreign Minister Saavedra Lamas made public the text of the proposed South American anti-war covenant which Argentina submitted to the other South American foreign offices last June. The plan outlaws war and binds all signatory republics to settle conflicts by peaceful means under international law. The plan does not recognize territorial occupation or acquisition achieved by force. Article III of the covenant establishes the sanctions to be used against the aggressor nation. These sanctions embrace boycotts and all economic and juridical measures authorized by international law. Diplomatic and armed pressure, however, are to be used only in accordance with pre-existing treaties to which the aggressor nation is a signatory.

Bolivia.—On November 19, it was reported that Bolivia was ready to submit the Chaco frontier dispute to free and ample arbitration whenever Paraguay is ready to agree upon the zone to be arbitrated, provided Paraguay cedes a port on the Paraguay River to her before arbitration begins. Bolivia was unwilling to throw the entire

Chaco open to arbitration since Paraguay had already agreed to three different frontier treaty projects, thereby recognizing Bolivia's rights in the Chaco region. The twenty-third day of the battle for the possession of Fort Saavedra, the key to the southern defense of the Bolivians, left them masters of the situation. Official reports from Paraguay on November 20 stated that more than 6,000 Bolivian soldiers were killed and 1,500 wounded since hostilities began in July.

Brazil.—Another new political party that may eventually become national in scope, was organized on November 21 by a convention known as the Mayor's Congress which met in the State of Rio Grande do Sul. Flores da Cunha, the Provincial Governor of the State, presided. The party, to be known as the Liberal Republican, advocates the continuance of the present federal form of government, except that the Cabinet Secretaries would be responsible before Congress for their actions. The party calls for universal suffrage, municipal autonomy, abolition of the jury system, separation of the army from politics and minimum wage laws. Because the party was backed by influential persons of the present régime it was the center of attention. Following the recommendations of the Commission of Finance it was believed that the Brazilian Government would underwrite all the State's entire foreign indebtedness. The Commission of Financial Studies revealed the interesting fact that Brazil in the last ninety-two years had borrowed about \$1,663,228,000 while at the same time the interest on these loans amounted to \$1,677,034,000.

Colombia.—The regular 1932 annual session of Congress, which opened on June 27, adjourned on November 16. The principal measures passed included a reform of the electoral boards, an amendment of the rules of community property allowing a wife to manage or alienate her own property freely during marriage, and a declaration of a virtual three-year moratorium on outstanding debts due to private creditors.

Czechoslovakia.—On October 24, 1932, the Government of M. Udrzal resigned. The resignation had not been caused by any defeat of the Ministry in Parliament, but by an internal revolt in the Agrarian party, the Premier's own, protesting against neglect of farmers' interests. John Malypetr, Agrarian and Speaker, of the House, was invited by the President of the Republic to form a new Cabinet. Disagreements prolonged the crisis.

France.—Premier Herriot, on his way to Nantes to celebrate the 400th anniversary of the union of the Duchy of Brittany with France, narrowly escaped death in the violent explosion of a bomb that tore up the tracks of the railroad over which he was to pass. The bomb went off two hours before the time for the train, and the Premier con-

tinued on to the ceremonies without further mishap. Breton autonomists who were supposed to be receiving support from German fascists were suspected of the crime.—It was reported that after several years of negotiations France would sign a treaty of non-aggression with Russia and Poland, with a clause protecting Rumania.

Germany.—The fall of Chancellor von Papen and his Junker Cabinet was welcomed by all but a few conservative papers. It was interpreted as a proof that the people were determined to avoid dictatorship and maintain a republic. Just as they stood firm against the National Socialists because their leader would make himself a "Mussolini"; so they fought Von Papen and his Rightist cabinet which seemed to carry a threat of a military dictatorship with perhaps a return to a monarchy. Even President von Hindenburg, whose action in summarily dismissing Dr. Bruening was interpreted as a leaning in this direction, showed signs of yielding to the people's demand.

On the retirement of Von Papen and his Cabinet, the whole weight of government fell on the aged President who immediately called into consultation the heads of the various political groups excepting the Communists. It became evident that he would make overtures to the Nazis as the largest political party in the Reichstag. On November 19 during an hour's conference with Adolf Hitler, he agreed to give him time to sound the political factions to see if he could command an effective and stable majority in the Reichstag, with the evident understanding that he or one of his lieutenants could have the Chancellorship under certain conditions. Among these were the maintaining of the policies and measures already set in motion by executive decrees; the foreign and domestic policies under the same Minister; the control of the Reichswehr under Von Schleicher; the program of economic recovery and support of the unemployed; and government by the majority of the Reichstag and not by executive decree or use of Article 48.

Herr Hitler went away rather elated over the prospect of forming a government; but consultation with his chieftains revealed dissension in his camp. Some, including the powerful Hjalmar Schacht, were for accepting; but many were for rejecting any limitations. Hitler seemed inclined to refuse to accept the conditions, and wrote for more specific details of the meaning of some of them. He had hoped that in case he could not secure a majority in the Reichstag he would be allowed to fall back upon emergency decrees as the others had done. But this was denied, and the other points were insisted upon in the President's reply. Hitler finally refused the offer and the Nazis passed out of the picture.

Great Britain.—The new session of the ninth Parliament in the reign of King George was opened on Novem-

Another New
Political
Party

Oppose
Dictatorship

President
Sees Hitler

Congress
Ends

Cabinet
Crisis

Hitler
Refuses

Plot
Fails

ber 22 by His Majesty with the traditional ceremonial. The speech from the throne was delivered in the House of Lords. It was an optimistic forecast that the Government would deal effectively with the problems affecting international relations, foreign debts, the calling of the World Economic Conference in London, the completion of a federal constitution for India, with such domestic problems as that of unemployment, and comprehensive schemes of unemployment insurance. No mention was made of the dispute with the Irish Free State. After the opening speech, the House of Commons began the debate on it, and the Government presented its formal legislative program for the coming session. The Labor Opposition pressed for immediate consideration of the unemployment situation. In the new session, the National Government commanded an overwhelming majority.

Honduras.—It was officially reported that on November 19 loyal troops operating under General Manuel Trejo had recaptured the city of Santa Barbara from the rebels.

**Revolt
Continues**

Another official report stated that the rebels had taken the town of Danli shortly before it was evacuated by troops loyal to the government. Rebel troops also took the towns of Cantarranas and Villa San Francisco. The main body of the rebel army took up its position in the city of Nacaome sixty miles from Tegucigalpa.

India.—In the Round Table Conference in session in London, the provisional agenda included the following: the method of election to and the size of the two federal chambers in the proposed Federation of India; the relation between the federal center and the provincial units; the powers and responsibilities of the Governor General and the Provincial Governors; the determining of financial and commercial safeguards; national defense; federal finance; the apportioning of fundamental rights; the constituent powers of the Indian legislatures in relation to the British parliament; the form of the native States' instruments of accession. In the matter of the electorate, the report of the Marquis of Lothian's franchise committee increasing fivefold the number of eligible voters and enfranchising more than 6,000,000 women, was favorably regarded. Reports from India that the Hindus, Moslem, and Sikhs had reached an agreement on the communal awards were denied. On November 20, leaders of the various Moslem groups, in conference at Delhi, repudiated these reports and stated they were prepared to accept the solution offered by the British Government.

Ireland.—Supported by the votes of the Labor party, the Fianna Fail Government defeated the motion of censure proposed by the former President, William T. Cosgrave. The motion called for the defeat of the Government on the ground of its inability to make peace with Great Britain in the annuities dispute and the consequent tariff

war. The effects of the British tariffs on the Free State cattle and agricultural products were felt more disastrously in October and November, when payments on loans had to be made by the farmers and cattle exporters. As described, the products either could not be disposed of or had to be sold at ruinous prices, far below the cost of production. The Cosgrave party was active throughout the various counties arousing the small farmers to an organized protest against the Government policy of economic war with England. Mr. Cosgrave, supported by the substantial farmers, property-owners, business men, etc., was forced into the unpopular position of pleading for closer relationship with Great Britain. President De Valera admitted that the present tariff warfare was bound to cause temporary suffering. "But I believe," he asserted, "that as a result of the reorganization of the nation's economic life, the Free State will be relieved of its dangerous dependence on Great Britain." The Labor party, in a recent statement, declared that the British action in levying a tax on Irish farm produce "was a challenge to the Irish people on a political as well as an economic issue which once again raised the question of subjugation or independence, equality or subordination." According to the Laborites, it was necessary "to pursue a policy of rapid reconstruction of the economic system" in the Free State.

Japan.—Kinta Arai, for thirty years a Japanese diplomat, has become the object of much comment in Washington by his recent fifty-five page pamphlet in defense of Japan's actions in Manchuria. This pamphlet, first published in Mexico and afterwards widely circulated in all Latin-American countries, is a defense of Japan's action in Manchuria but at the same time condemns the action of the United States in the Latin-American countries as purely imperialistic expansion. Mr. Arai further stated that the Japanese army in Manchuria is the only defense against Communism in China.

Jugoslavia.—A declaration by Dr. Vladko Matchek and other Croat leaders restated the Croatian demand for autonomy in opposition to the present dictatorship, with which he refused to deal, while hoping to be able to cooperate with the Serbian oppositionist parties. These were reported as being in a conciliatory mood. At the same time, concern was widely expressed over the growth of Communism, encouraged by the economic distress.—The national budget was set at 884,000,000 dinars less than last year's.

Manchukuo.—On November 20, it was reported that the situation in northwest Manchuria was becoming increasingly difficult for the Japanese. The insurgents had established their own government in opposition to the Japanese-sponsored Manchukuo régime. General Su Ping-wen who was holding forth at Manchuli, near the Soviet

**Manchurian
Policy
Defended**

Autonomy

**Rebels'
Control
Grows**

**Economic
War**

border refused to negotiate for the release of the 245 Japanese captives whom he held as hostages. General Muto, the Japanese commander indicated that he might find it necessary to sacrifice General Su's hostages in order to crush the rebellion. Japan's difficulties were further increased by mutinies in the Manchukuo army and navy.

Mexico.—President Rodriguez lost little time in showing that the tone of his Administration was to be much more radical in the future. He set on foot measures to revive the division of lands under the old agrarian policy abandoned by ex-President Calles. Resistance from the peasants themselves was to be overcome by the use of troops. At the same time, in a special message to Congress, he called for the application of Government control, as exercised over mining and oil production, to the electric-power industry.

Spain.—On November 20 the first election of a Catalan Cortes or Parliament since 1705 was held. Though excitement ran high, there was little disorder, except in Barcelona where seventeen were wounded by bomb explosions attributed by the Minister of State to the Radical Syndicalists. Colonel Francisco Macia and his party were successful over Francisco Cambo and Marcelino Domingo.

Disarmament.—In the week's progress of the disarmament situation, each factor appeared to depend on all the others, to an embarrassing extent. Opinion oscillated between the natural impulse to exert efforts to draw Germany back into the conference, and the reflection that the time to do this would be when some agreement had been reached among the former Allies. The debts question was pending, while Senator Harrison, at home in the United States, pointed out that "France, for the year 1931, expended for military purposes \$575,000,000, the United Kingdom \$460,000,000, and Italy \$262,000,000. Even Germany expended \$170,000,000."

International Economics.—The historic conversation at the White House on November 22, between President Hoover and President-elect Roosevelt, on the subject of the War debts, at which Governor Roosevelt assumed merely the role of a "listener," contributed little more to the record than to underscore the position which was held by Mr. Hoover, that he was opposed to debt suspension; but was in favor of re-creating the former debt-funding commission. Governor Roosevelt had already made known his opposition to the latter proposal, holding, with the Democratic leaders, that revision was useless unless in the light of a careful study of the entire matter of tariffs, armament, and other connected factors.

In Europe, French opinion favored the Hoover proposal of reviving the debt-funding commission, possibly

because it would keep the financial discussion apart from the embarrassing matter of armaments.

European Rejoinder

All nations concerned were agreed that it was impossible to pay the \$20,000,000 falling due on December 15 of this year except Italy, which announced that its \$1,245,437, falling due December 1, would be paid on time. Czechoslovakia joined France, Great Britain, and Belgium, in asking for a suspension and revision of agreements. Poland's demand was postponed until after the Hoover-Roosevelt conversation. Viscount Snowden, of Great Britain, urged cancellation, saying that Britain had been ready to do this since 1920. With the heaviest tax burden of any country in the world, Great Britain had yet reduced her armaments by one half and was ready to reduce them further. European debaters repeated that the United States had, in reality, furnished the Allies not with money, but with goods.

League of Nations.—Confronted by the gravest dispute that it had as yet had to face, the League of Nations Council first received the 20,000 word Japanese rebuttal of the Lytton commission's report on Manchuria, then heard on November 21 the eloquent and skilful debate upon the same matter between Yoshuke Matsuoka, Japanese protagonist, and Dr. Wellington Koo, Chinese defender. The debate left the question where it was before. Mr. Matsuoka argued necessity—Japan's necessity of self-defense in view of the chaotic condition of China. And as a spearhead in his assault upon the report he cited the aggressive policy of United States forces in China and Mexico, also alleged in self-defense. The report was repudiated in every part, root and branch.

Dr. Koo, in reply, relied upon the implication of the commission's complete unanimity, which was all the more striking considering the conditions under which they worked, and the difficulties they experienced in obtaining information from the Japanese authorities on the spot. Chaos in China was steadily mending; she could heal herself. His spearhead was formed by the aggressive utterances of Japanese statesmen. Reference to the Assembly appeared probable.

Chinese Argument

Next week the Editor will offer some reflections upon the recent conferences on Social Justice held by the Catholic alumni.

We are glad to announce that Leonard Feeney will have another of his characteristic pieces next week. The title is "Ashore."

Edmund Booth Young, a recent convert from Unitarianism, will have an article entitled "He Stopped Thinking."

An Advent meditation by Francis P. LeBuffe, to appear next week, will be called "Hard-Headed Holiness."

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The Catholic University

A PROGRAM that was unique was sent out over the national network of the Columbia broadcasting system on the evening of November 20. Five Archbishops, one of them a member of the Sacred College, His Eminence, Cardinal O'Connell, met to address the country on the purpose and needs of education, and to listen to a message from the Holy Father, read by the Archbishop of Baltimore, bidding all Catholics to be mindful of their duty to support the Catholic University.

To that growing body of non-Catholics who view with grave apprehension the gradual destruction of the older ideals in education, as they were cherished by our fathers, the meeting on November 20 must have been an inspiration. They realize that, with the passing of these ideals, the beneficent force of education has been weakened, lost, and even perverted; and the loss affects the State no less than it affects the individual. They are asking, therefore, what measures can be taken to avert the even graver evils that threaten us. A thoroughly secularized training in our schools and colleges has produced neither a law-abiding citizenry, nor a body of cultured leaders.

It cannot be assumed that these men and women, as they listened to the addresses of the Archbishops, men mature in wisdom and experience, were at once prepared to accept without reservations the principles in education championed by the Catholic Church. Yet they could not fail to observe that what they earnestly desired to achieve, the Catholic Church in this country had actually achieved: a system of primary, secondary, and higher education in which ethical and religious training is accorded its rightful place; and all under a guidance which, while placing no bar on the most searching investigation into every department of knowledge, effectively secures respect for those fundamental principles on which the welfare of mankind must rest.

But the central message of the evening was found in the Letter of the Cardinal Secretary of State, addressed to Catholics in this country, in the name of the Holy Father, asking a liberal support for the Catholic University.

It might be said that, in view of the economic depression, the request was ill-timed. But the Bishops in this country, and the Holy Father himself, know the spirit of our people. Once the need has been clearly placed before them, they have never failed to support the institutions of charity and education recommended by their ecclesiastical leaders. If evidence be asked, the remarkable system of parish schools, established throughout the country, and supported entirely by voluntary contributions, is one proof among many. Hence we can have no doubt that all Catholics will respond generously to the wishes of the Holy Father. For Cardinal Pacelli writes that the Pontiff "regards as done to himself and to the Church whatever is done in behalf of that noble institution, and he implores of Almighty God a rich reward for its generous benefactors." The University is thus singled out by the Holy Father himself as an institution to be supported with generous loyalty by all Catholics in the United States.

A Crusade for Social Justice

THE regional conferences of the National Catholic Alumni Federation, held at Fordham, Notre Dame, and San Francisco on November 20, and at Washington on November 27, brought together representatives of forty-seven colleges and universities to discuss in all-day sessions the problems of modern economic life in the light of the great Encyclicals of Leo XIII and Pius XI calling for a reconstruction of the social order.

These conferences mark a new era in Catholic alumni action. It is the layman, of course, who will be the greatest force in carrying the light of our social philosophy to the world at large; the clergy as a whole can but instruct and inspire. The layman, therefore, must have at hand the means to study our social doctrines, and these conferences are a beginning in the right direction. It is in group study that the best work is going to be done. Granted that the educated layman realizes the responsibility that his education has laid upon him, he must be afforded both the incentive and the opportunity for preparing himself for this great work of making our social philosophy felt in our country. The lesson will not be lost on the clergy, too, for if in the past the layman has been mute when plain speaking was called for, and inert when energetic action was imperative, the reason may well be that he hesitated to move when he observed that the clergy showed no signs of stirring.

These conferences were in the nature of an open forum where within the time limits everyone could contribute his thought as to the causes of our economic breakdown and the means which must be taken to build a new system. At the Fordham conference, Thomas F. Woodlock sounded the keynote when he said that we are facing no mere depression but the end of an epoch which had its

beginning thousands of years ago. The thrilling need of offering a remedy, and the consciousness that we have one, stirred everyone present to the crusade of saving our country and the world by the united action of men who alone know where we are going and why.

These conferences were but the beginning. Steps were taken to follow up the good work immediately by frequent group study meetings that will take up in turn each recommendation made at the conferences, enlist the paid assistance of the best economists that can be summoned to the work, and have ready for next year's convention a plan that can be adopted there, and then offered to the country and the world as a program on which it can unite. Can it be that at last, as Judge Cohalan said at Fordham, the layman is going to be articulate?

Scaling the War Debts

WHILE the President and the President-elect, to use a convenient but wholly inaccurate term, confer on the War debts, Congress, which alone can decide the problem, prepares for a busy session. A glance at the editorial opinions of the country shows that not a few among us are completely free from doubt. A moratorium is necessary. A moratorium is unthinkable. The debts should be scaled. They should not be reduced; on the contrary, our debtors should be reminded that, on the whole, this country has let them off very lightly.

One of the more thoughtful statements comes from Louis J. Taber, master of the National Grange. Speaking for the Grange, Mr. Taber argues that "these are honest debts, and should certainly be paid." We are within our rights in demanding that they be paid, "still we do not have the right to put great nations of the world into involuntary receivership, or to add to the present international confusion." The whole face of the world has changed since these debts were contracted. The depreciation of foreign currency, the barriers erected by tariff provisions, and the fall of commodity prices, are a few of the factors "which compel the reconsideration of this whole debt problem in the light of world stability."

There is wisdom in this open attitude, and if Congress rejects it, influenced by partisan motives, not only foreign countries but ourselves will be the losers. Certainly, nothing is to be gained by force, even supposing the application of force to be possible, and little from an ungracious attitude which assumes that our debtors do not pay, not because they cannot, but because they will not. Should that assumption be shown to be true, upon a reconsideration of the whole problem, there will be time enough for the United States to formulate its policy, and to consider what shall be done to conserve our rights. And reconsideration is all that our debtors ask. Nothing is to be lost by acceding to the request.

At its last General Conference, the Methodist Episcopal Church, after approving a report which asked the Government to call a conference with the debtor nations, touched upon an apprehension that, undoubtedly, is the reason why many in this country are unwilling even to consider a moratorium. Are Great Britain, France, and Italy tardy

in their payments of a just debt chiefly because they are unwilling to consider the necessity of a "drastic reduction of armaments and of military expenditures"? If so, does not any willingness of the United States to scale the debts, or even to consent to a moratorium, contribute to the perpetuation of a militarism that threatens the peace of the whole world?

This fear, undoubtedly widespread in this country, may not rest upon a basis of fact. But it assuredly creates an obstacle that must be removed before Congress can offer terms and remissions. It is of prime importance, then, that our debtors be made to understand clearly, that whatever the mind of their respective Governments may be, in the mind of the American people the obligations contracted during the War constitute a debt which gives us a claim in strict justice. The claim will not be urged unduly, it may be hoped, and indeed may be assumed. But it must be asserted, if we are even to hope for any "reconsideration of this whole debt problem in the light of world stability" that will be of any profit either to our debtors or ourselves.

State Unemployment Insurance

WITHIN the past year the American Federation of Labor has reversed its policy, and now endorses compulsory unemployment insurance.

We are happy to note this change of opinion in the Federation, and particularly happy to observe that it declines to chase that will-of-the-wisp, Federal unemployment insurance. There is, indeed, good reason to believe that the Federal plan originated with interests whose chief purpose was to defeat any and every form of compulsory unemployment insurance, on the ground that it was Socialistic! As long as the workers could be induced to busy themselves with plans to take Congress by storm, the States, the only fields on which they could hope to succeed, would be free from their activities, and unemployment insurance would remain as unsubstantial and as alluring as the pot of gold at the end of the rainbow.

Only the main points of the plan offered by the Federation can be noted here. It differs from that contemplated in Ohio in proposing compulsory insurance, and in demanding that no part of the cost of the insurance "be paid by labor, but the whole by the management as part of the cost of production." The estimated cost is put at three per cent of the payroll. All funds and reserves are to be administered by the State, and the Federation strongly condemns anything resembling "company-controlled unemployment reserves," which, it believes, would in practice prove to be "but another company-union device." The coverage should be as wide as possible, extending to clerical as well as to manual workers, and the proposed Ohio law regarding the amount of benefits to be paid, and after what period of unemployment, is suggested as a possible model, although these details must be largely regulated by local conditions. In the administration of the plan, company managements and labor, acting through its authorized representatives, shall have equal voice; and the entire plan "should be so construed as to

induce and stimulate as far as possible the regulation and stabilization of industry."

It will be at once perceived that the plan is open to incidental, but grave, objections. No good reason, for instance, is assigned why all the costs should be borne by the managements. This simply means that the costs will be shifted to the public, as is generally the case with all production costs, and it may be taken for granted that no State assemblies will care at this time to enact legislation of that kind. Still, the Federation's plan is not final, and while finding some details unpalatable, we are happy to commend its general purpose.

The Job-Sharing Plan

THERE is deep significance in the address made by Owen D. Young in New York on November 21. Mr. Young spoke to a group of more than 700 industrialists and business leaders who had gathered ostensibly to consider the feasibility of the job-sharing plan, originally proposed by President Hoover as a means of reducing unemployment. But Mr. Young, unless we completely misunderstood his address, did not ask his hearers to adopt the plan. He merely explained to a group of men, most of whom had already adopted it, why it should be extended.

Nor, in our judgment, did his carefully prepared address justify the plan as it has been adopted. Put in plain words, as was pointed out in this Review some months ago, it simply means that since capital declines to assume, or is unable to assume, the burden, the whole weight must fall upon the wage earner. The man whose income is \$40 per week must in the future be content with twenty for himself, so that another, now unemployed, may also have twenty.

It may be admitted for the moment that the job-sharing plan may become necessary. Perhaps we have reached a stage in the depression so low that there is no other resource. Mr. Young admits, however, that the indictment of the plan "as a clear device to shift to the shoulders of the workers the burden of caring for the unemployed," must be met. But who, he asks, can carry it? In his view, the reservoirs of relief are only three, employers' funds, private charity, and public treasuries.

Public treasuries everywhere face large deficits. Private charity has about reached the end of its resources; in any case what the unemployed want is not charity, but a job. Employers' funds are, first, plants and machinery, which are not available for relief, and next, cash, sums receivable, and inventory. Apart from the question of justice to the stockholders, argues Mr. Young, the worker can get no permanent relief by drawing upon the employer's liquid assets, since "when these are depleted the men are out of work." Thus by a skilful use of the argument by exclusion, Mr. Young decides that the job-sharing plan is not only justified but necessary.

The argument is not impressive. It is true that private charity is all but exhausted, but it has yet to be shown that the public treasuries, State and Federal, have contributed their share. In a letter to the *New York Times*

on November 20, Dr. Sumner H. Slichter, of Harvard, writes that up to the present only eight States have made any substantial contribution to unemployment relief. Yet even were the Federal Government to fulfil its duty of aiding the unemployed—and it has fallen far short of perfect fulfilment—"the States are the natural bodies to assume the responsibility for building up adequate and efficient relief organizations."

According to Dr. John A. Ryan, of the Catholic University, whose standing as an economist is at least equal to that of Mr. Young, it is yet within the power of Congress to enact proper relief legislation. Dr. Ryan is not affrighted by the specter of an empty Federal treasury and an insolvent Government. Speaking at the convention of the N. C. C. M. at Pittsburgh on November 21, he boldly contended that unless Congress appropriates for direct relief, and sanctions a five-billion-dollar bond issue for public works, we shall have within one year Government operation of all industries, or a Government overturned by a revolution. Plainly, then, Dr. Ryan does not agree with Mr. Young's argument that the Federal and State Governments have done all that is right and possible to decrease unemployment. Nor do we.

We admit that the job-sharing plan, particularly in the event that Congress and the States hold to their present policy of aloofness, may become the sole available device to rescue thousands from starvation. But it is a device which once more uncovers the ruin wrought in society by over-developed and unrestrained capitalism, and stresses the need of reconstructing the social order on a foundation of justice and charity.

Federal Propaganda for Mexico

IN the November issue of *School Life*, a publication of the Department of the Interior, Miss Katherine Cook, of the Office of Education, gives us a charming picture of the schools established by the anti-religious Government of Mexico. It is true that many of the teachers have had no training beyond that of a few years in an elementary school, but all are noted for "leadership and personality, a spirit of service, and of consecration." High praise is reserved for the initiators of the system who had "the wisdom and the courage to throw overboard traditional school objectives and purposes."

One of these objectives and purposes was to teach Mexican children to know their religion and to practise it. One of the newer objectives and purposes is to teach Mexican children that religion is a degrading superstition. In this respect, the newer schools are by no means inferior to the schools of Soviet Russia. Lenin would find himself at home in any of them. Of these facts, surely pertinent, Miss Cook makes no mention.

When Will Rogers mouthes his praises of the Mexican Government as "the most civilized in the world," we reflect that he is a clown, and pass on. When the Federal Government contributes to this same propaganda, we may properly ask by what authority the Federal Government uses the public's money to broadcast praise for Mexico's atheistic propaganda. Can Dr. Cooper tell us?

The New Atheism

HILAIRE BELLOC

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I HAVE just finished reading for the second time Father Ronald Knox's book on the Broadcast Mind: the condition of mind under which suffer those who inform the British people over the radio on matters of which they themselves know nothing—what classical authors called "The Nature of the Gods."

Father Knox's conclusions jump with those of the reigning Pope in his last Encyclical. In that Encyclical, His Holiness emphasized that great characteristic of our time which may be called "The New Atheism." Father Knox, though he does not deal with this only, does most drastically deal with the principal mark of our time—and that mark is unintelligence.

Modern unintelligence is especially noticeable in those who attack religion positively or negatively. Whether they are directly denying the truths which the Catholic Church has taught the world, or whether they are only implying that those truths are not true, it is always the same thing. You find yourself dealing today with men who cannot think out the problems they approach. Some of them say openly that they do not trust reason and will not use it. Most of them are content with using it imperfectly or hardly using it at all, without telling us why they neglect it or despise it.

But, either way, this note of unintelligence is always there. They are eloquent about what they *feel*; they are positive in what they *assert*. But proof, the full use of the reason, a conclusion arrived at by *thinking*, they avoid.

They fill England with a mass of popular propaganda in "Outlines" of this and that; they deluge the millions here with uncertain "science," false history, and childish crude philosophy. Through all this mass of "best sellers" in sham knowledge runs the note of irreligion: the denial of the supernatural, what may be called "the atheism of the half-educated." But *why* they hold what they do, what intellectual foundation they have for the stuff they believe and teach they are incapable of telling us.

One such "best seller" told us only the other day to be rid of the supernatural as an illusion. He was not the first to say that. But did he *think* it? Was there any thought and reason behind his command? He showed no sign of it.

It was not always so. Not so long ago the pride of the man who attacked Catholic truth was that he relied upon his reason. We Catholics were supposed to be the people who made unproved affirmations which did not hang together and who appealed to the emotions. But today the whole position has been turned the other way about. It is we who are accused of chopping logic and insisting too much upon the intellect, and it is our opponents who, when they deny their Creator or immortality,

or common morals, quote novelists or dons against us as final authorities—if they quote any authority—and never tell us by what path we are to reach their conclusions. They also quote against us their private feelings (which are no proof at all), or merely affirm without supporting their affirmation in any way.

This new irrational attack on religion is a very interesting development, and it gives rise to a question which I think of the first practical importance. That question is this: "How are we to deal with the new atheism, we whose business it is to support and propagate the truths which the Catholic Church has taught the world?"

It is our business in the narrow temporal sphere as obviously it is our business in the high spiritual sphere; for in the measure to which the Faith returns to Europe, in that measure the civilization of Europe may be saved, and by as much as the number of those who are abandoning all Catholic doctrine increases, by so much does the peril of a crash in our civilization increase.

But how are we to tackle our job if the other side gives up the use of the brain? How are you to discuss the highest of metaphysical questions—such as the existence of God—with a man who tells you (to quote Father Knox) that "metaphysics make him tired"? It is as though you had to tell a sick man what to avoid in diet and he were to answer that "talking about food made him tired," or as though you were trying to advise a man who was in danger of wrecking his vessel through taking a wrong course, and he were to answer you that "charts, navigation, and all that kind of thing made him tired."

For instance, a man tells you that modern physical science is irreconcilable with Catholic doctrine. When you ask him what discovery in modern physical science is at issue with what Catholic doctrine, he either won't answer, or gives you as Catholic doctrine something that is not and never could be Catholic doctrine or makes a reply which shows probable inability, and certainly no desire, to answer rationally at all. Or again: there is the man who meets the doctrine of the Real Presence by talking about chemistry; the man who meets the doctrine of immortality by the brilliant modern discovery that men die; the man who meets the doctrine of moral responsibility by those other brilliant modern discoveries, the power of habit, the effect of early education, and the tendency to inherit qualities from those who bred us.

Baffling though the task seems—almost insurmountable—of convincing men who cannot or will not use their reason, it has, I repeat, to be undertaken. We must get at them somehow, for their numbers are increasing and that increase threatens to destroy European culture, let alone the supreme gift of the Faith. We no longer have the old heresies to fight. Even Calvinism, by far the most redoubtable of them, is today thoroughly dead, having left

nothing behind it but the poisonous by-product of determinism. There will be some great new heresy without doubt, something with a name and definition attached to it, something therefore which we shall be able to analyze and therefore to meet. But I fancy that, for a little while to come, we shall have only this one, but most formidable, opponent—popular atheism: a growing popular atheism based upon unintelligence.

My answer to the disturbing question is not worth much, for what it is worth I will give it. It divides itself into two parts.

First, we must go on using logic in spite of having to address it to those who apparently cannot think. After all, the brains are there; the human reason is a permanent and native faculty. If you hammer long enough you will rouse it at last, such as you may wake the hardest sleeper if you knock long enough and loud enough at his door.

Meanwhile, and side by side with this arduous and heart-breaking business of talking to the deaf and showing diagrams to the blind, there are other indirect avenues of attack.

The first of these in importance, for the moment, is history. It is all on our side and we are not using it as we should. Many a man who today fights shy of thinking will at any rate listen to a story. We have also as another instrument (I know that a great many people will blame me for this) ridicule. It is in my judgment a most powerful and effective weapon. We have what accompanies ridicule, that is, the appeal to what I can only call snobbishness. It may be an illegitimate weapon, but there is no doubt about its being a powerful one.

Make people understand that the Faith is intellectually more respectable than whatever muddled ideas they may themselves hitherto have held, make them associate it in their minds with things they respect but which they did not know were connected with it—culture, for instance—and though you will not have convinced them, you will have put them on the way of being convinced; which is something gained.

Then there is another little thing called example, but I am afraid I am not on a level to deal with this most powerful of all agents. I must leave it to my betters.

The Appeal of Bolshevism

JOHN LAFARGE, S.J.

THE winter of 1932-33 will afford, it is generally granted, a supreme opportunity for the appeal of Bolshevism. Indeed, the year 1933 may be decisive in the history of this movement, especially since in this year the question of the recognition of Soviet Russia by the United States will probably be fought out. May we not do well, therefore, to appraise this appeal at its full value, rather than to minimize it by contemptuous references? True, desperately hungry nations, as Germany, have rejected Bolshevism; or have withstood it to this date. But where it has not been withstood, it has wreaked such havoc as to cause us to reflect. The German colonists whom Calvin Hoover talked to in Russia "felt that they were like rats in a trap, with economic destruction certain." "Communism has not brought peace to Russia," said that sober writer, "but a sword."

Whatever Bolshevism was in its earlier stages, it offers now two distinct appeals: as an achievement and as a protest. It can never be eliminated until the full force of each of these phases has been weighed.

As an achievement, Bolshevism concretely realized in Soviet Russia under the Five Year plan, which theoretically terminates in 1932 or in 1933, according as you view it, appeals directly to the practical side of the modern American. The more mechanical phases of the achievement appeal are not so potent now as they were before the depression, owing to our present disillusionment as to the power of machinery alone to play Santa Claus to the world. "New Russia's Primer," for instance, Book-of-the-Month-Clubbed in 1931, which offered, for children, "a simple, non-technical account of a great nation's attempt to remodel itself on the efficiency basis of a Ford

factory," and glorified automatic mining machinery which would enable the worker to work less and enjoy life more, provokes some misgivings from a world distrustful of efficiency, and scared by the threat of incurable technological unemployment.

Nevertheless, taken at its face value, the achievement appeal is powerful enough. The obvious claim is: "It works!" precisely of those affairs which we do not succeed in making work; for instance: intensive building and construction programs combined with "no unemployment," as contrasted with our agonizing building trades and relief lines; prompt payment of international debts and obligations, as contrasted with our reparations and War-debts tangle.

In a great number of instances, unification or consolidation of interests is supposed to be exemplified in Soviet Russia, in contrast to the painful divisions and conflicts of interests which hamper progress in our capitalistic civilization. The clefts between rich and poor, between social classes are abolished, there being but one class, that of the toilers, and no more riches. Nationalistic and racial differences are likewise swept aside. Politics, business, and economics no longer play hide and seek with one another, as in Owen D. Young's famous picture; but are all just become one, economics *being* business and politics. Thirty or forty men sitting around a table, said the American engineer, John M. Carmody, to the McGraw-Hill people, can settle affairs that 10,000 or more would have to handle here, through a hierarchy of committees.

City and country, urban and rural, are no longer at odds, since peasantry is abolished by the collective farms, and all agricultural labor is placed upon, or going to be

placed upon, a factory basis. "With one stroke," writes Maurice Hindus, the collective farm "wipes out the stupendous wastes inherent in peasant farming." By it "new ideas can easily be put into operation on a nationwide scale," something that would make Mr. Taber or Mr. Legge weep for joy, could we so ordain. Employer and employe no longer contend, since the employe, through the collective ownership of all means of production, owns his own agency of employment. In the field of education, book learning is no longer divorced from action, nor one class of society educated away from another; since mass education is the rule, and all education is directed to the one aim of immediate, practical action in behalf of the whole group. Religious divisions, of course, are done away with by doing away with religion as such; and substituting therefor materialistic Monism.

Against this record of achievement there is a corresponding record of facts, either constant or variant, which give rise to an amount of skepticism concerning the Soviet triumph that the assurances of its friends are unable to suppress. Chief among the constant factors in the situation is our uncertainty as to whether the actual natural resources of the Soviet Union are all that they are claimed to be. Isaac Don Levine, in his "Red Smoke," points out some notable discrepancies between fact and fancy in this regard. We observe, for instance, that of the 2,000,000 miles of paved road in the Soviet Union, only 50,000 miles are paved. The entire road-building schedule of the Five Year plan is less than one third of the 50,000 miles of road constructed or paved in the United States in 1931. Impressive as is the list of new industrial and metallurgical plants, particularly the tremendous establishments widely separated, yet united into one scheme, at Magnitogorsk, in the Urals, and Kuznetsk, in Siberia, official statements admitted late as June, 1931:

The cost of carrying one ton of coal from Kemerovo (Kuznetsk) to the Magnetic Mountain (Magnitogorsk) is estimated at \$7.60. In the United States the carrying of iron ore from the mines by rail to Lake Superior and then by water to the ports of Lake Erie varies in accordance with existing freight rates from \$1.14 to \$1.66 per ton. . . . The Ural-Kuznetsk industry is faced with the same problem.

The timber industry is necessarily handicapped by the northward flow of the Siberian rivers. Similar restrictions exist as to commercial harbors, metal resources, even as to agricultural area, rich as are certain sections.

The variant factors in the case show no sign of diminution, but appear all to be somewhat on the increase. Not a week, hardly a day, goes by that there is not an outcry in the Moscow press over the ever-present elements of high labor turnover, weak discipline, low percentages of accomplishment, both in the industrial plants and in the collective-farm system, inefficiency, waste, and wholesale stealing; not to speak of the continual specter of food shortage. American press correspondents valiantly dignify these admissions with the title of "self-criticism," looking on them as a sign of strength rather than weakness. Perhaps. If they were sporadic one might say so; but doubts arise when they recur as steadily as the daily mail.

Izvestiya, under date of August 10, complained that the slow tempo of the harvest cannot be explained; that only 25.7 per cent of the grain had been stacked. *Pravda*, under same date, called to the battle against stealing and speculation in grain; to "fight the losses in stacking and threshing"; bewailed stealing and hiding grain from the Government collecting agencies, on the farms which, Mr. Hindus said, would make the peasant so happy. *Izvestiya*, August 12, deplored the piling up of building materials. "Last year's building program was realized only 27.8 per cent." Yet "upon the successful production of building material depends the entire socialist structure." L. M. Kaganovitch, speaking on August 6 at the second plenum of the Moscow District Committee of the All-Russian Communist Party, complained that the private farmer did not fulfil the plan, but practised chicanery: and demanded that they fight against robbery and stealing. For an ounce of commendable achievement, there is a sackful of complaint.

Two or three months later, the picture remains unaltered. *Pravda*, for instance, of October 25, recites a litany of low percentages and blunders. The State grain farms of the Ural fulfilled the September plan of grain production only 22.4 per cent. The State farms have neglected to provide for the transport of grain. The State stock farms tell a similar story. Only one-third of their program has been realized. The swine farms show only 6.9 per cent. Labor turnover is hampering, particularly in these unattractive occupations. Thus in *Ukrainia*:

In five of the swine-breeding trusts of the Union—Mohilev, Western, Odessa, Vinnitza, and Don—in the month of August alone 700 new workmen were taken on, and 853 regularly employed workmen left the State farms, a number which included skilled swineherds, tractor drivers, [etc.].

The sugar-beet industry is in serious disorder. "In the Black Earth district, in Kharkov, Kiev, and Vinnitza districts several million cwt. of accumulated sugar beets are lying in the fields." And so on, indefinitely.

Do the doubts which such factors raise in thinking men seriously lessen the appeal of Bolshevism? I hardly think so. Even if the achievement cannot be proved, the immediate *will to achievement* is there; and this alone, advertised in imaginative fashion, is enough to arouse enthusiasm at a time when our American sense of achievement is failing. The dizzying glory thrust upon a young New Jersey architect, Hector O. Hamilton, when his plan for the Moscow Palace of the Soviets was accepted with trumpet blasts, is remembered. The popular mind forgets his cruel disappointment, when, portfolio in hand, he arrived in Moscow, only to find that merely the "plan" had been endorsed, and they had no intention of engaging him to carry it out. Soviet achievement appeals less for what it may be in itself, than as a protest against injustice at home.

The depth of the protest appeal is usually underrated, save by those who themselves are personally affected by injustice. A level-headed French Catholic, Victor Dillard, describing a Communist mass-meeting in Berlin, was moved, in spite of himself, to tears at the bitter resentment felt by the poor devils against such industrialists as

Patzelt, Sklarek, and the rest of them. Bolshevism, though powerless to suggest a practical remedy, nevertheless denounces; directly, positively, specifically, "without gloss," as St. Francis would say, without distinctions and qualifications. It is frequently aimed at genuine abuses.

Says the Orthodox, deeply anti-Bolshevist, Berdyaev, Communism is powerful in the multitude of evils which it opposes; the multitude of genuine achievements which it espouses. Only—all the truth in its message is vitiated by its fundamental untruth, the denial of the spiritual character of man; hence its ultimate denial of mankind himself. But that is another story. I wish merely to underscore that, right or wrong, Bolshevism's appeal to the sense of injustice is an appeal to something so deep-rooted in human nature, that, regardless of the success or failure of the Soviet "experiment," this appeal must be met by a Christian warfare on social abuses, if it is not to conquer the minds of the poor. And in the Winter of 1932-33, who is not poor?

For the ultimate healing of Bolshevism, for its ultimate eradication, we must reconstruct the social order. But for our immediate protection, we cannot wait for that. We must have the courage to speak the truth about the evils in our midst. Have we that courage? I do not know. That is for you, dear reader, to answer. We have not shown much of it with regard to Mexico. Or with regard to many, many another matter, most of which are discussed in this Review from time to time. But this Winter we may have to make up our minds.

Bigotry in the Last Election

L. W. SHIELDS

OUR Church is accustomed to being attacked. She is too divine an institution to be injured by slander. But her members often feel the effects of bigotry and lies. The intelligent citizenry of America today is thankful for the progress toward liberality that has evidently been made since 1928. For the President-elect of the United States has survived an attack of the religious bigotry and libel that crushed a candidate four years ago.

As soon as the political conventions were over—in June of this year—the few anti-Catholic propagandist papers that remain from the dozens of ten years ago began to hurl the basest lies at Franklin D. Roosevelt and John N. Garner. These periodicals ran the gamut of sin and crime, and accused the men of everything they could imagine—and their imaginations are not puny. Roosevelt—to quote from the *Rail Splitter*, edited by W. Lloyd Clark, probably the most active of this obscene tribe of liars—"advocates a policy that will make the government a saloon keeper and Uncle Sam a bartender." He is in sympathy with racketeering and crime. While Governor of New York, maintains the *Fellowship Forum*, a Washington, D. C., publication, he signed an unconstitutional bill passed by the legislature, without granting a hearing to its opponents, but listening readily to the priests and K. of C. members who slid it through the assembly.

Mr. Garner, too, received his share of backbiting. According to the *Rail Splitter*, he has served the Pope against America at every turn. He is, this paper declares, "wet and pro-papal and incompetent"—although, to its readers, the words *wet* and *incompetent* are unnecessary, being implied from "pro-papal."

Fancy, in the first place, anyone accusing either Roosevelt or Garner of being "pro-papal"! Roosevelt is an Episcopalian and a Mason; Garner is a Methodist. Their very liberality, because it prevents them from feeling any prejudice against the Catholic Church, is condemned by the backbiters. The marvel is that anyone will believe such rot. As a matter of fact, the propagandists seemed very careful to distribute these lies only among those whom they thought to be the most uninformed members of society; and these are many. Still there exist, as evidenced by the 1928 Presidential election, millions of people who, despite the campaign of swift communication and transportation to reduce ignorance and bigotry, lack either the opportunity or the will to investigate Catholicism, and hence remain prejudiced. Ignorant of the true tenets of the Church, these people accept anti-Catholic propaganda in all credulity, passing it on, in exaggerated form, to their equally uninformed neighbors. The public loves scandal; it is easy to see how this slander spreads and grows.

There may be some who are ready to belittle the effects of religious prejudice on the 1928 election. I am certain of their colossal proportions. After President Hoover had been elected four years ago, a friend of mine—one whom I did not suppose to be particularly bigoted—told me that he had voted against Smith.

"Why?" I asked him.

"Because he's a Catholic!" was the candid reply. "He would bring the Catholics into power in the United States."

Nothing I said could convince him that, had Smith been elected, the Pope would no more rule America than did George III of England control her affairs when Washington—who was an Episcopalian—was President of the United States.

This case serves merely as an example. There were indubitably millions who acted in precisely the same manner, motivated by an identical fear. In Utah, my own State, where the 1928 election was rather close, it was decided, I believe, by prejudiced voters.

The excoriation by these anti-Catholic liars of anything or anyone connected with the Democratic party is traditional. (Often, however, members of other parties, such as W. J. Donovan, defeated Republican gubernatorial candidate in New York for 1932, are slandered. President Hoover himself was denounced in a recent issue of the *Rail Splitter*.) The debacle of 1928 seems then to be a reversion; but the American people has evidently regained its balance, and voted largely unmotivated by religious prejudice and slander.

Let us consider some of the lies that were proffered to the American citizen during the just-concluded campaign. His attention was first brought, perhaps, to the statement

of the *Rail Splitter*, that Rev. O. R. Miller, a Protestant minister, had been tortured, at the behest of Roosevelt, by the "Third Degree" because he had opposed vice in Albany. A closer examination of the facts reveals that Rev. Miller did not like the way he was examined by the Assistant District Attorney and the Sheriff of Albany County, in a case concerning the impeachment of the District Attorney. Mr. Roosevelt had submitted the case to the court for a preliminary hearing. The *Rail Splitter* dressed up these few meager facts into a column screaming indictment at Governor Roosevelt for torturing a Protestant.

The next account we noticed was a condemnation of Roosevelt for signing the Hayes bill, passed by the New York Assembly, and variously described by the anti-Catholic papers as "vicious," "dangerous and outrageous," "racketeering," and "papal"—the worst indictment of all. Roosevelt, in signing this bill, apparently branded himself a dupe of Rome and an enemy of America. Actually, the bill, as Roosevelt stated, "is a proper reminder of this great principle [religious tolerance] to every citizen of the State." It forbids, under penalty of fine and imprisonment, those responsible for the hiring of teachers for New York public schools to question the religious affiliation of applicants.

Nor were these all of the accusations against Roosevelt. The *Rail Splitter* declared that Roosevelt was a close friend of Smith; and to be on terms of intimacy with a Catholic is in itself a staggering indictment. Roosevelt was maintained by the same paper, in basest libel, to be "as rotten as the Devil and unfit to hold any office"; he "will embroil us in a war with Mexico"! He is a tool of Tammany, said the *Klarion Kall*, because he stated, on the Fourth of July, that he hoped Tammany would "follow the banners" of the Democratic party!

The propagandists seemed undecided as to how to condemn consistently both Roosevelt and ex-Mayor Walker. In another instance religion was entirely abandoned, as the *Rail Splitter* avowed that Roosevelt was a sick man, unable to endure the strain of Presidential duties. Thus, said the paper, Garner, "wet and propapal and incompetent," will be whirled into the Presidential chair. This charge is silly and absurd. But worst of all, many of Roosevelt's political friends are "Romans," and hence he is to be utterly condemned.

Garner received his proportion of slander. A statement by a Catholic Congressman as to his admiration for Speaker Garner was triumphantly printed as evidence that Garner "was the tool of the Knights of Columbus and the drunken papal hierarchy." A bill to centralize education in the Federal Government was opposed by Garner; he exerted his influence to kill the bill, a violation of our constitutional right of religious freedom. For this action he was reviled in a shameful manner by the anti-Catholic papers.

Not content with libeling the Democratic nominees, the propagandists picked to pieces the Democratic convention in Chicago. "The Pope," said the *Rail Splitter*, "had a blanket mortgage on the whole thing." Much was made

of the fact that a Catholic opened the convention, that Senator Walsh, the permanent chairman, was a Catholic, that the reading clerk and the radio announcer belonged to the Catholic Church. Disregarding the fact that members of other denominations offered invocations on other days, the *Rail Splitter* denounced the Convention because a Catholic priest opened the second session. Father Coughlin of Detroit was given the floor twice. Roosevelt's nominator and his campaign manager were both Catholics. The Democratic Convention, then, was rotten to the core; for it was "owned by Rome"! An account of the convention that appeared in the *Catholic Universe Bulletin*, a Catholic paper of Cleveland, praising the Catholic delegates for their regular attendance at Mass, was construed by the *Fellowship Forum* to be "a frank avowal of Romanist espousal of the Roosevelt cause."

These are some of the collections of distorted facts that were presented this year by the bigoted anti-Catholic papers, and in leaflets and pamphlets. Libelous captions, such as "Elect Roosevelt and Rome's Job is Done," "Rum, Romanism and Roosevelt," "Papal Treason on Foot," etc., were obviously designed to supplant reason with emotion in the readers of these papers. Here is an actual street-car conversation of a few months ago; it will give the reader, if he has not had the opportunity of making similar observations for himself, a good idea of the extent of the despicable, contemptible work that the propagandists are doing.

"I'm going to vote against Roosevelt. I don't want the Pope over here."

"The Pope? You're thinking of Smith, aren't you?"

"Oh, they're in together. That old man [the Pope] has had his eyes on this country for a long time now."

I have often wondered what is the real purpose of the anti-Catholic liars. Probably they are only unscrupulous individuals with a lust for fame and gain. W. L. Clark, editor of the *Rail Splitter*, has probably written more slanderous, lying anti-Catholic books than anyone else. The prices of these writings are exorbitant even for good books; his profits must be considerable. He himself admits, as an enticement for propagandist workers, that "ministers and missionaries who are fighting Romanism are financially prospering."

Eventually religious bigotry will be annihilated. Progressive education will destroy it, slowly but inevitably. The writings of men so ignorant that they do not know the rudiments of grammar will not long be eagerly received by the coming generations. If bigotry and lies can be brought out into the open, they may be effectually combated. Last month a Lynn, Mass., newspaper published an article excoriating the slander of the propagandist papers. The great New York *Times* itself has replied to their lies. Illinois papers have gone so far as to suggest the assassination of Clark. No decent Protestant organization has anything to do with men so low.

We Catholics can forward the battle for tolerance. The prosecution of the lying propagandists for libel, I think, would go a great way toward loosening the hold of these men upon the minds of the people. It has

been the policy of the Church, in general, to ignore these slanderous attacks; but a defense that would have its weight among intelligent people means nothing to the ignorant. Clark's *Rail Splitter*, answering the Massachusetts exposure, defies the Church to sue him for libel. I think she might make an example of him. The Knights of Columbus have successfully prosecuted various persons for libel; and it is my belief that this policy should be extended.

Clark and his slanderous ilk may well reap their profits while they are able; they are gradually losing their once colossal influence. Let it be hoped that, fifty years from now, Americans can look back and marvel at a generation that allowed religious bigotry to sway the mighty affairs of a nation. A milestone has been passed.

Names

JOHN BUNKER

THERE is a great deal to names, and more advantage than is commonly supposed in having a well-sounding or distinctive appellative, particularly if you happen to be in the artistic line. Men are all more or less the slaves of syllables, and if the syllables that stand for us and represent us to the world have that mysterious trick (which words sometimes have) of suggesting more than they mean, we are by so much the gainers. This is well understood by advertisers, who spend large sums of money simply to impress the name of an article on the public mind. And all readers of books have had the experience of building up an imaginary character for an author from his mere name, sometimes even before they have ever read a line of his writing. They fancy that the writer is brave, noble, wise, pious, or beautiful, even as his—or her—name may sound, and often the shock of disillusion when they face the reality is cataclysmic.

There is no question about it—Fame, as James Russell Lowell remarked in his essay on Keats, loves best high-sounding names, names from which sonorous epithets can be formed, such as Spenserian, Shakespearean, Wordsworthian. But, he continues, "to say a thing is 'Keatsy' is to condemn it," and he laments that his hero was not more fortunately named. Well, we never condemn a thing nowadays by calling it "Keatsy," and the name Keats, however it may have sounded in the time of Blackwood or even of Lowell, now has about it a romantic glamor and the shine of immortality. We of these later generations have read back into Keats' name some quality which it probably did not possess originally. It is a good instance of the falsity of Stevenson's dictum that men of high destiny always have magnificent names.

So far we have considered the effect of a name on the hearer or reader, but there is the more intimate and subjective effect on the bearer himself. Parents have here a large responsibility, and while it is true they are limited in their choice to a *first* name, they should at least take some pains to see that it links up agreeably with the surname to which it is attached. Persons of color err in this respect when they name their daughters Lily or Blanche.

And we would urge, if a man's name is Simkins or Thompson, that he refrain from calling his son Napoleon or Charlemagne. So, also, if one's name is Murphy, it would seem unwise to call a daughter Hedwig or Rebecca. The great thing here to be striven for is congruity and a notable instance of subtle error in this respect is afforded by the name of George Moore. Had he been christened Patrick or John or Michael or James, what a different course might not his career have taken! But the English "George" and the Irish "Moore"—how could two such names possibly coalesce into a congruous symbol? It was not in nature, and he is what we see—Juliet's nurse, the garrulous and indecent old gossip of English letters, with an indurated malice indicative of internal and irreconcilable war.

An unfailing source of merriment on the stage is the mistaking by one character of another character's name. Mr. Salmon is introduced, and thereafter the absent-minded hostess calls him indifferently Mr. Perch, Mr. Eel, Mr. Oyster, Mr. Whale, is simply Mr. Fish. Every variation evokes gales of laughter; it is a device that never fails. Similar, but with less pleasant effect, is the mistake in writing of a famous name. Who, for instance, does not experience a wrench at seeing the author of "The Raven" referred to as Edgar Allen Poe? Once I knew a sensitive soul who when he saw Sterne's Christian name set down as "Lawrence" was ill for a week. Even worse was the turn he had on receipt of a letter in which reference was made to someone by the name of Robert Lewis Stephenson.

Some years ago a French savant after prolonged investigation announced a curious discovery that all surnames fall into one of four categories: first, those which are individual or given names, such as James, Leonard, Martin, Andrews; secondly, place names, of location or habitation, such as Ford, Haven, Olmstead, Roosevelt; thirdly, occupational names, such as Collier, Baker, Hunter, Draper; and fourthly, nicknames or names referring to physical or spiritual traits or peculiarities, such as Longfellow, Armstrong, Wiseman, Black, Fox. Tracing back the names of one's acquaintances to one of these four classes is an interesting endeavor, and often some very revelatory light is thus cast on ancestral origins, traits, or occupations. What adds zest to the enterprise is the fact that many surnames have in the course of time become corrupted or been arbitrarily changed from their original forms. Surnames, of course, are a comparatively modern development, the first use of them in England, an importation from Normandy, occurring about 1000 A.D.

There is something fascinating about names simply as such, and also something pathetic when we consider that, however obscure and unknown we may be, our name, if only for a day, will outlast us. Moreover, names, like the rest of the great family of words, have a sacred quality, a character dim, mysterious, and even terrible, as is evidenced by the old Roman superstition which referred to ancient Rome as the Nameless City, because its real name was supposed to be known to only a few and

by those few kept secret for fear an enemy might use it in incantations against the city's protecting gods. This is akin to that esoteric belief of physicists which holds that if a certain sound were produced, it would by its mere disharmony with the rhythm of creation shatter the universe and bring the stars crashing about our heads.

Education

The Teaching Brothers

JOHN WILTBYE

AS I may have remarked on a previous occasion, my early education was intermittent and mediocre, and like Henry Adams I have never felt altogether at home with the educated. (That may not be a literal transcript of Henry's growl; but I have always believed that it was what he meant.) On various occasions, hovering on the edge of gatherings of the lettered, like the whelp of Scripture with nose outstretched for the falling crumb, I have asked myself what precisely was awry, or chiefly awry, with my early scholastic career. I think I have at last found the answer. It was over-feminized.

I sat at the feet first of Miss Bonny, and then of Miss Bristow, and then of a lady whose name I have lost in the abyss of the years. They labored and toiled, and doubtless they meant well; but look at their handiwork. In those years, when youth is as iron malleable under the sledge of the worker, I should have been in the Brothers' school with the other young animals of my gender, as Mr. Squeers would say, and no girls at all. Instead there was a girl, (after a manner of speech) in the teacher's chair, and so many girls in the school that the floor was merely dotted here and there with boys, rising up like rough-hewn islets in a sea of furbelows, ruffles, and gingham. I should have been in the Brothers' school, I repeat, and there doubtless I would have been, but for one unfortunate circumstance. There was no Brothers' school in our town. Religion itself was in a primitive state; we could not even dream of Brothers and other spiritual luxuries; we had to make shift with the absolute necessities, such as Baptism and the Apostolic Succession.

Unfortunately, primary and secondary education is still over-feminized. In fact, the flood of feminization is higher today than in the remote era when I was a boy in school. I have never had a true memory for statistics, but I recall a pamphlet issued some years ago by the Federal Office of Education in which the point was made that the man teacher had all but disappeared from the elementary school. Perhaps statistics are not necessary when a visit to the nearest school of that type will usually disclose the fact that the only men on the premises are the principal and the janitor (to use the ascending order of importance) and quite often the principal is a lady. I am inclined to believe, basing my belief on experience rather than on a census, that Catholic schools are not so femininely staffed in our large cities. The Catholic school in which the Brothers have charge of the eighth grade,

and of the sixth and seventh as well, is not uncommon; still, I should think that this apparent advantage disappears when the rural schools are considered. I know many districts where the public-school teacher is a man, whereas our rural schools are generally in charge of Sisters.

The need of more Brothers in the schools is discussed in the current report of the Diocesan Superintendent, the Rt. Rev. Msgr. J. V. S. McClancy, of Brooklyn. Since Brooklyn is noted for its splendid system of Catholic schools, Monsignor's remarks come with the weight of authority. On a proper solution of the question of Brothers in our elementary schools, writes Monsignor, "the future of Catholic education is liable to rest more than we suspect at this moment." In Brooklyn, eighty-five Brothers, from five Communities, the Franciscan Brothers, the Christian Brothers, the Brothers of Mary, the Brothers of the Sacred Heart, and the Xaverian Brothers, are at work in the elementary schools. Last year "more than fifty of our best boys," writes Monsignor, applied for admission into these Communities, twenty-six of them for the Xaverian Brothers. The members of all these Communities "are men of culture and religious dedication who are doing a splendid work for education," and Monsignor suggests that other schools in the Diocese should strive to obtain their services.

Educators in general agree that male teachers succeed better than women with boys in the four upper grades, and with this general agreement parents coincide. My own limited experience bears out Msgr. McClancy when he writes that "it is the demand of hundreds in Catholic homes that Brothers be secured in the upper grades," and Monsignor makes a point that is new to me, but certainly most true, when he observes that the supply of Brothers for our high schools will gradually lessen "if we do not familiarize the growing youth with the personality and labors of the Brothers" while our boys are in the grades.

It is not within my province, and would be highly unbecoming, were I to suggest to our Fathers in God that they could hardly do any work better calculated to spread the Kingdom of God upon earth than to encourage vocations to the teaching Brotherhoods. I may be in error, but it seems to me that many of us, priests and laymen alike, fail to understand that a vocation to a life of perfection in a Religious Community whose members devote themselves to education, can be as truly from Almighty God as a calling to serve at the altar. Our priests are zealous, as they should be, to recruit the flower of the flock for the service of the altar, and the glory of many an old priest is the young Levites whom he has trained to minister to Christ. This vocation they recognize and foster; yet I remember a young man, now a Brother who has reached high distinction in the government of his Community, who almost literally had to fight his way into the novitiate over the opposition of the parish priest, a man universally esteemed for his works of zeal and charity. The good old man simply could not understand why this brilliant young college graduate did not feel himself called to the priesthood, but to a Community at that time small and almost unknown in this country.

On the other hand, there have been men like the late Bishop Maes, of Covington, who always encouraged promising young men to enter the teaching Communities, and could never understand how a good Catholic could sympathize with a Brother because he was not a priest! Happily, from what I can learn, the spirit of Bishop Maes is today more common than the mistaken zeal of the old parish priest who simply refused to admit the possibility of a supernatural vocation to a Brotherhood.

Observation and study convince me that Brothers in the upper grades of all our schools for boys would be one of God's greatest blessings to Catholic education. I think it was the late Father Finn, S.J., who wrote that most boys would be willing to sign a petition for Sister's canonization, were the matter directed to their attention; but beyond that, he thought, Sister did not greatly count with the unlicked cubs—God bless them!—who infest the grades beginning with the sixth. Heart may not speak to heart in those class rooms, but male speaks to male, and in tones that are authoritative. A man can teach submission to lawful authority, I think, as a woman cannot, and in the same degree he can teach reverence—and what do our growing boys need more keenly in this anarchical day than obedience and respect?

Some years ago I spent a delightful evening with a venerable old priest in a Southern city. For many years Monsignor had been pastor of the city's largest church; he was vicar general at the time, as he had been for two decades under two Bishops; and twice during an interregnum, he had served as Administrator of the diocese. But his chief work and his chief interest, I think, were in his school, and I remember with what pleasure he referred to the work of the Brothers in the upper grades. They were with the boys on the playground as well as in the classroom, and the contact was as beneficial to the teacher, who thus grew to know his boys better, as it was to the pupils who unconsciously recognized the strong manly character of their teachers and strove to imitate it. A growing boy knows that he can confide his problems and his troubles to a man as he cannot possibly confide them to any woman, not even to his mother. There was a steady stream of vocations, Monsignor remarked, to the Community as well as to the diocesan seminary; furthermore, the boys who had passed through this school retained the stamp of the Brothers unmistakably, no matter what life work they undertook.

After more than ten years, for reasons which he regretted, but considered imperative, the General Superior deemed it necessary to withdraw the Brothers gradually, and their places were taken by Sisters. Monsignor felt sure that the change was not an improvement. The stream of vocations shortly became a rill, and then ran dry. The boys did as well in the examinations, but they did not go to high school, as their predecessors had done; the Brothers had a gift, Monsignor thought, which the Sisters seemed to lack, of inspiring the boys with a desire to continue their education. And he prayed for the day when the Brothers would return. But Monsignor died last year, never seeing that day.

As Msgr. McClancy observes, secular educators would consider themselves fortunate were they able to enlist for elementary education the services of men equal to our Brothers. Certainly our schools for boys would be greatly strengthened, could they be staffed with Brothers, but at present many circumstances stand in the way of that happy consummation. One of these circumstances is lack of vocations to the teaching Communities of Brothers. A true interest in Catholic education, then, will prompt us to foster these vocations, and all of us, no matter what our own position may be, can take part in that work of zeal and charity by praying the Lord of the harvest to send an army of teaching Brothers in the vast field of Catholic elementary and secondary education.

Sociology

Beer, Revenue and Jobs

PAUL L. BLAKELY, S.J.

THE chairman of the President's Commission on Law Enforcement is expressing liberal views on the right of Congress to define "intoxicating." In an interview, copyrighted by the Rochester *Times Union*, Mr. Wickersham said that in his opinion Congress would not transgress the limits of its discretion should it define as intoxicating any beverage which contained a percentage of alcohol "somewhere between one-half of one per cent and twenty per cent." Clinton W. Gilbert suggests, in his column in the New York *Evening Post* that the percentage should be 3.2 by weight, which is equivalent to about 4 by volume. That, he writes, was the percentage commonly adopted before Prohibition, and it makes a beer that is agreeable to the palate and entirely safe to drink.

From these conclusions Senator Watson, of Indiana, dissents with some violence. He is willing to vote for beer with a percentage as high as 3, but solely on the ground that, in his own language, "it's only slop," and not beer. I am not an authority on beer, but remembering a week spent in Munich in the Summer of 1922, I am inclined to believe that Senator Watson has described the lighter brew with fair accuracy; or should so incline, were not Mr. Gilbert against me. To add to the variety of views, Congressman Britten, of Illinois, after a conference with the President, asserted that Mr. Hoover would be willing to sign any beer bill which remained within "reasonable" limits though this was later discredited.

It appears highly probable, then, and just short of certain, that beer will be legalized in the present session of Congress. The reasons for Mr. Hoover's decision were not stated by Congressman Britten; it may be assumed, however, that the possibility of jobs for the unemployed and of an increased revenue for the Government were the most weighty. Since the point of revenue was discussed in these pages last week, it will suffice to remark that estimates of the income to the Government from beer range from \$250,000,000 to \$500,000,000, with very considerable sums for the States which legalize it. These estimates are based on the supposition that legalized beer

will be as popular in 1933 as it was in 1919—a supposition that may be proved baseless if the public finds that the beer answers to the description given by Senator Watson. In view, however, of the Treasury deficit and of the danger of imposing more “nuisance taxes,” a beer bill for revenue only has much that recommends it. If not very palatable, it will at all events be taxable.

More important is the resumption of industry in many lines which would certainly follow the enactment of a Federal beer bill. Estimates have been furnished by the International Union of the United Brewery, Flour, Cereal, and Soft Drink Workers in its report to the American Federation of Labor now in session in Cincinnati. In 1919, the last year before the blight of Federal Prohibition fell upon the country, the breweries and allied industries employed about 1,250,000 workers. The breweries consumed more than 3,000,000 tons of coal, and about 83,000,000 bushels of grain, and thus the industry gave work directly to miners, railroad employes, and farmers.

It must be remembered, however, that in 1919 the industry was laboring under heavy handicaps, since Prohibition, more or less vigorously enforced, was the law in thirty-three of the forty-eight States, while the restrictions imposed by the War-time orders and decrees were even more cramping. Hence it is argued that with beer legalized in a majority of the States, and with a larger consumption per capita (after the drouth) than existed in 1919, the breweries and allied industries will give employment, if not immediately, within a few months, to about 2,000,000 workers.

If these figures are even approximately correct, the legalization of beer will reduce unemployment by nearly twenty per cent. Up to the present no other plan to reduce unemployment has been able to offer so promising a prospect, and for this reason, if for no other, Congress should promptly enact a beer bill.

In these estimates, “your guess is as good as mine,” as Mr. Wickersham has remarked, but reports from various cities indicate that they are not exaggerated. To cite an instance at hand, Robert E. Dundon writes from Louisville to the *New York Times* on November 20 that the five breweries of that city “are getting ready to open” and that two box factories have orders from breweries throughout the country to keep 1,000 men at work for eight months. Should Congress act, a special session of the Legislature will be called to impose a tax on beer to take the place of a tax imposed by the last Legislature on farm lands. Thus the passing of a Federal beer act will not only relieve the farmers, but will provide work for thousands in Louisville and other cities in the State.

In the city of New York, where unemployment has passed the million mark, the opening of the Ruppert breweries alone will give work, it is said, to 20,000 men. Chicago, Philadelphia, St. Louis, and Milwaukee, are even larger centers for the manufacture of beer than New York, while Cincinnati, Pittsburgh, and Detroit press close behind these leaders. In all these manufacturing districts unemployment has been keenly felt, and in

not one are the local organizations able to meet in any effective fashion the dreadful results of the prolonged economic depression. Since the local charities have exhausted their resources, one of the best forms of aid that the Federal and the State Governments can give is the enactment of legislation permitting the manufacture of beer. It is within the bounds of careful calculation to say that in some, perhaps in all, of these cities, the opening of the breweries means the difference between at least a bare subsistence for thousands of workers and their families, and death.

Finally, it is at least possible, and indeed is probable, that the resumption of industry in this field will encourage and promote the resumption of industry in other fields. The report made at the convention of the American Federation of Labor states that the brewers are prepared to spend about \$100,000,000 to refit and rebuild their plants. The expenditure of that sum will stimulate trade in many lines, by giving employment to builders, engineers, and machinery workers, as well as to day laborers. Before 1920, the transportation of beer, of brewing materials and of coal provided a comfortable income to many railroads. The opening of the breweries would mean reinstatement for thousands of railway employes, and revenues for the roads which today are among the hardest hit of all industries.

It is not contended that a beer bill will solve all problems arising from unemployment and the budget deficits. It is clear, however, that we dare not overlook any plan which reasonably promises to reduce unemployment and to avert the necessity of new and higher taxes. Federal Prohibition is all but universally reprobated today as an invasion on rightful liberty, as a promoter of intemperance, especially among the young, and as a fertile source of lawlessness and of disrespect for authority. But it is not upon these grounds, unimpeachable as they are, that the speedy repeal of the Volstead Act and the elimination of the Eighteenth Amendment, are demanded. It has become clear that with reasonable legislation for the manufacture and sale of beer replacing the folly of Prohibition, unemployment can be reduced, and thousands of our people saved from cold and hunger in the bitter Winter now upon us.

WHICHESOMEVER YE DO

It gerdoned me with muchel joye this daye
Or that a beggester did chaunce my waye;
But soothe, my delyces ne came from seying
His aparaunce, but that mine umbel being
Fonged blyss in baitening the grome
With brede and vernage and a fulsome bawme
Of rarbit brothe, the which he risshed full blyne
And thus did make me look with guiltsom syne
Upon his weyked sale and to his wrene,
Whose rochette shewed the skynn at everie reene.
Sae I remnisced or that our weldy Lorde
Colde ne hede, nor een a skantie bord
To sitte aside—and joye did floode my sale
For might twas He who mought have passed my dale.

C. GLYNN FRASER.

Back of Business

ONE of the immediate obstacles to business recovery is the question of War debts. It may prove of interest to point out some salient facts. Discussion in general disregards the political aspect and centers around the economic issue. The protagonists of the fulfilment of War debts may refer to the moral and legal obligation, to the injustice of shifting the burden on America's shoulders, to huge European armaments. The antagonists, on the other side, may insist on the debtors' actual incapacity to pay, on the impossibility of cashing the gold but blocking the imports, on America's need for export markets. But the historical fact should not be ignored that War debts were not created out of economic but political emergencies. Though economic motives may have had to do with the outbreak of the World War, especially with regard to Britain's attitude, there can be little doubt that Germany, France, Russia, and Italy were guided by political considerations.

The question arises: Has the political background upon which the War debts were contracted changed in the subsequent fifteen years? Are the nations of Europe manipulating politics today along economic principles? Far from it! Are the American people willing today to deal with the War debts as an economic issue? Again, far from it!

If, for a moment, we consider the real intentions of European debtor nations in this question, it becomes clear that their War attitude has not changed one bit. In 1916, they took up the debts to defeat Germany. In 1932, they do not want to pay because Germany will not pay. Logically, the European nations have no interest but to link reparations with War debts. It is a political problem. If England, France, and other nations would pay the December 15 instalment without protest, they would establish a dangerous precedent, namely, to continue War debts whereas reparations have been practically canceled. They can be relied upon not to do this, regardless of legal or moral obligations.

Take the American people: in 1916, participation in the War was, to the people at least, a matter of political prestige of their country. In 1932, it is also the towering conception of the political authority and integrity of the United States as the outstanding creditor nation, which must neither be ignored nor ridiculed. To change this purely political approach on the part of the people, it has to be shown distinct advantages. This involves a tremendous educational task.

This, in my opinion, is the real situation, notwithstanding the intelligentsia and the experts. But how far will we get in solving the War-debt problem if we hammer, rather blindly, upon the armaments and tariffs, upon gold and exports and moratoria? The challenge is not to the financiers and producers, but to the people, that is, the statesmen. They have to play their hand, and with open cards.

GERHARD HIRSCHFELD.

With Scrip and Staff

THE little auks, great flocks of them, grew tired. They were on their way south, from Baffin's Land and other winter resorts, to Bar Harbor, Me., Mount Desert, and vicinity, where they take the place of the summer human colony. The storm gripped them and carried them past their destination. Out of the swirl they saw the bright lights and made for the glare. Then they dropped, in the streets of Manhattan, the Bronx, and other hitherto aukless neighborhoods. Some were picked up by thoughtful people and sent to the Zoo for safe-keeping. One less prostrate than the rest was released and set aflight again in Long Island Sound. Most of them just died. After all, they had reached Broadway.

Great auks, as you learned in your youth, are extinct. *Alca perennis* is no more. He has joined the dodo and the mastodon, the eohippus and the family dayton. The day the little auks came to Manhattan, President Lawrence Lowell of Harvard announced his resignation. To his credit be it said, that through him President Eliot's elective system became as extinct as the great auk. How dead is this system, appeared at the recent conference of university presidents on the obligation of universities to the social order, which took place in Manhattan November 15-17. Some of the findings of that conference will be discussed in the near future in AMERICA. President Lowell is not a dodo. He has been an active force to the end of his long administration. He will be active unofficially for years to come. But the tendency of his administration has been undoubtedly to emphasize that concentration in the choice of curriculum, that personal relation between scholar and master, in educational tradition, which hails from Catholic days, and is opposed to the modern postulate that the student should lay down the law to his teacher.

ADVENT, this year, will have begun when you are reading this. Probably it will deposit at your door other winged visitors, in the form of more pressing appeals for charity than in former years. Some of these will have flown to you simply upon their own merit; and it will be yours to judge which are the most meritorious. But there are others.

The little auk (*alle alle*, or dovekie), cannot, so we are informed, get under way by his own motive power. He is like the Wright Brothers' first airplane, which had to be shoved. For this reason, he can fly only from rough water, which gives him the opportunity of leaping off a wave into the air. So, since he has to get about the world, no one can blame him for his rough-and-tumble habits. In the sea of charity, too, the Pilgrim has long been familiar with the little-auk type of appeal. Certain good works cannot rise into the air of publicity through their own motive power. That is not their fault: nor can you blame them for striving to escape from it. But when they float out into the world through the rough-and-tumble of

commercialized advertising, then they cannot complain if we put them into the Zoo.

Again I recognize, in an enclosure sent me by a correspondent, our good old agency of the luminous crucifix and the \$2.50 prize rosary. This time these adjuncts do not appear; but we have the same rubber-stamp, "Father Smith," signature, the same long-hand-addressed return envelope, and the same old list of prospects to whom the literature is sent. This relates to Thanksgiving, and is quoted as received, save for the changed names:

My dear Mrs. Brown:

How happy the Christmas season can be if we all do our bit to make others happy. Especially the children! Our kiddies in this Missionary parish are in dire need of a suitable place to teach them the truths of our holy religion; put some warm clothing on them during the cold Winter season and help feed them and their parents who have been unemployed and cannot provide for them.

Won't you in the goodness of your heart keep these unique and beautiful seals and forward us a little donation?

In return for your charity to us we will show our appreciation by giving to any one donating \$1.00 or more, a nice gift on Thanksgiving morning.

We will not open any letters until Thanksgiving morning, November 24th at 10 a. m.

Little Betty of the Kindergarten Class, blindfolded, will pick up one letter and open it. The one whose name appears inside will receive a personal gift from me of \$100.00. The second letter opened will receive \$50.00; the third letter opened \$25.00 and the fourth, fifth, sixth, seventh and eighth letters will each receive \$5.00. Please send along your donation and join our happy party. Perhaps it will return to you many-fold.

The little tots will never forget you and yours in their Masses and prayers.

Yours sincerely in Christ

FATHER SMITH.

N. B. Your donation will be acknowledged on November 25th with names and addresses of those receiving my gifts. Here's hoping you will be among the fortunate!

F. S.

Gulping down the language which I feel inclined to use when I encounter the expression "little tots," I make the following observations, lest you think the Pilgrim unduly hard-hearted.

The seals are enclosed, and, as described, they are unique. Please note from the postscript that the gifts are for *you*, not for the parishioners. Little Betty and the whole outfit are undoubtedly deserving. I grant they are poor, unemployed, some of them half-starving; and their Pastor leads a merry jig trying to make ends meet for them as well as for himself and his church, school, and rectory. But are they so much worse off than the millions in countless other parishes? This is not a foreign mission. It is not even a home mission, in the strict sense of the word. It is not in a remote, destitute region of the South or West. It is in a diocese which has received, for general purposes, charitable munificence on a scale greater, in proportion to its size, than has befallen most dioceses of the United States. One of the parish priests of that same diocese expressed to me, a couple of years ago, his anxiety on that very score, fearing it might undermine the initiative of the people. Apart from the commercial taint which inevitably attaches to these types of appeal once you have become familiar with them, there remains the bald fact that they make the

cross doubly heavy for the genuine mission work which is dependent on appeals, and refuses to employ commercial agencies.

THE depression has made us all suspicious as to the profit motive. That wheel in our machine has got the world into too many tight jams. Genial assumptions of "good business" are not accepted so cheerfully as they were a couple of years ago. When profit is so elusive, and when profit has so often deceived those who put their faith in it, we look more readily askance at the agent who pulls a petty penny out of a poor priest's pious project. Catholicism and commercialism are never reconciled. Speaking of medieval heresies, Austin P. Evans, of Columbia University (in the volume of essays in honor of George Lincoln Burr, entitled "Persecution and Liberty"), observes:

It is clear that the peculiar interests of a growing commercial class must not be overlooked in the search for the causes of medieval dissent. If these causes are to be considered as primarily religious, there remains the question why, in one of the wealthiest and most civilized regions of Europe, namely Languedoc, a movement, that offered its adherents but a poor substitute for the basic religious philosophy of the Church which it attacked, could have secured the support of so large a proportion of the population.

Whatever cause might be assigned for it, says the same writer, it is a "fact that heresy was most prevalent in the centers of the textile industry." Business interests of the towns likewise favored revolt.

If Little Bettys and their papas and mammas and all the rest of us want to rise out of the storm we are now swimming in, economists must find something more trustworthy than the profit motive to give the big lift. The members of the National Catholic Alumni Federation, who met simultaneously on November 20 at Fordham, Notre Dame, and San Francisco, and on November 27 at the Catholic University of America, are putting their heads together to find out what such a lift might be, and tell the rest of us about it. They are brave men, learned, and practical. Pray they may find the clue; for if they do not, Little Bettys will be no better off than the little auks.

THE PILGRIM.

BEACH COMBER

Hip-booted, roughly clad, he stands alone

And combs the sand, his eyes inquisitive,

His fingers eager for a precious stone,

For buried treasures that the sea might give.

The waves are mocking in an undertone.

He sifts the sand and holds an empty sieve.

Again with patient hand he spades the beach

In hope of riches just beyond his reach.

Is he a sage or fool to persevere?

I do not know. I only understand

The urge that drives him on. From year to year

He sifts for truth and beauty in the sand

Of life. The lonely cry of gulls I hear,

And waves that mock me for an empty hand.

And yet we comb our beaches, he and I—

Who knows, there might be riches by and by!

GERTRUDE RYDER BENNETT.

Literature**How Santa Claus Voted**

F. D. SULLIVAN, S.J.

IT never occurred to me in my wildest dreams that I should ever be sent to Clausville to see Santa himself; but strange things do happen in the course of a Jesuit's life; and peculiar circumstances conspired to bring this about.

There had been a vague notion bounding about the editorial office that someone should get the "inside" and "lowdown" on the Toy-factory operative at Clausville in regard to the elections, and if possible bring home some words of wisdom from the grizzly bearded Santa himself. But it was only a notion, a "velleity," as they call it in spiritual books, such as come in and go out of an ambitious reporter's head so frequently.

But just then in comes Father Hubbard, the Glacier Priest, who is anything in this world but a glacier. Slim, and dark, and too warm-hearted to be even frosty, he comes back from his explorations to seek an 8 x 10 accommodation in our Riverside igloo. I noticed that he was somewhat stooped and his shoulders slightly bent from hauling around those heavy films which he uses in his lectures.

As he opened up his bags with all their treasures of Alaska, I observed among the pictures his well-worn map. The idea struck me: Maybe he can get me a pass to Clausville and a letter of introduction to Mr. Santy.

With the due secrecy and shrewdness of a reporter about to make a "scoop," I bided my time. When alone with him, I gave up my secret.

"Why, of course," said the genial explorer, "you can get there; and I am glad that you asked me, for I am the only one who knows where his factory is"; and, taking a U. S. Geodetic Survey map, "You see," he observed, "even Uncle Sam doesn't know where it is. Now let me mark it for you."

And taking a pencil he indicated the spot just beyond the volcanoes and to the north of the Valley of Ten Thousand Smokes, and then drew the guiding trail right up to the icy gates of the town.

"And you can have my mushing team," he added generously, "with Mageik and Snookum and the rest. Be good to them and trust them as you would me. They know the way. Just whisper in their ears where you want to go, and then follow them."

Soon I was off on my mission with a great big idea in my head and a thumping sensation in my heart. In a cushioned seat of an airplane we skimmed over the United States, several times narrowly escaping disaster as conflicting political broadcasts rent the upper air. Then by boat to Alaska; and after some delay we had our rendezvous with Father Hubbard's dogs.

It was not long before we were gliding over the glistening snow, hanging on fearfully as the sled switched and jerked behind the impatient dogs, and their wise leader, Daisy. After a long and exciting drive with plenty of

bodily pain and fatigue, our sled drew up at the factory city of Santa Claus.

I remembered enough from the *Saturday Evening Post* to know what to do with the dogs; so I untied them one by one, led them to their separate kennels, threw each a large fish, patted them on the head, and then turned toward Santa's house.

He had already heard the barking of the dogs and was coming out to meet us. It was blizzardily cold, and as he came along in his last year's red suit with its fur trimmings, little icicles began forming on his bushy whiskers.

"Well, what brought you all the way up here in such weather?" was the greeting of the jolly old man as he dashed some of the ice from his beard and pulled his big woolen skating cap further down on his head. "How did you find your way? No one knows Clausville."

"Oh, just obeying Doctor's orders," I explained, handing him Father Hubbard's note. "My nerves were being shattered by radio broadcasts in a great political fight. The contradictory waves got into my system, and the doctor advised a change to a quiet country, dry and cold; and he thought that exposure to the Aurora Borealis would take the static out of my twitching nerves."

"Oh, I know this fellow," said Santy with a broad grin and a twinkle in his eye; "some scout! He's been dropping in here for the last few winters, and we like his stories. I hear he's getting out a book. I'll bet he has stolen all my scenery for it; for he always carried a few cameras with him; and the only things he hasn't taken up this way are this village and my people; but you know I have a strict copyright on these."

"Well, Mr. Santa Claus," I began with due caution and becoming deference, "the people back home want to know how you stand on the elections. They wanted me to bring back your vote. Are you for Hoover or Roosevelt?"

"Now, now, don't try to put me in a hole, or, as they say in your nice Chicago, 'on the spot.' I've had a good time with these Republicans, even the dry ones, who were quite wet; and you know that we need some capital to make presents go round at Christmas time. But I like the Democrats, too. They are the ones, after all, that get the biggest kick out of my coming and give me the warmest welcome. I'm rather happy when folks say that I am very democratic; and I am not so pleased when they say that I might be republican, for I always associated all kinds of publicans with sinners from the stories in the Bible; and if what I hear is true, it looks like it will be 'purgatory,' if not 'hell,' for them this year. But please don't quote me until after the last vote has been counted. I don't want to start anything down there unless it be the end of the depression or the return of the sleighs, cutters, and jingle bells."

"Will the depression change your layout for this Christmas?" I queried as I consulted my notebook and made a few entries.

"There will be more change in the outlay than in the layout," parried the old gentleman as he vibrated with a hearty chuckle over his wisecrack. "You see, I'll have

to continue with toys and candy and nuts for the little ones, for they don't know, thank God, about the depression. I think that the machine age is passing so I will not have so many trains and derricks and the like; but they will want airplanes and telescopes. But the funny thing is about the alphabet. I used to give these letters in books and blocks to the kiddies, but they don't want them any more. They learn to read the words now and don't care about the letters or even the spelling, as I can tell from the letters I get from the best of them. But the universities are clamoring for all the alphabets and I can hardly find enough letters to go around, for each graduate uses a complete set to distinguish his name and to increase his salary as a teacher. But what I intend to do this year is to go in for books. What impresses me is that books last longer and help the mind and the home, and then so many of the neighbors and friends can share in them. Everybody is reading now. All the schools have reading lists even for the kiddies."

"It interests me to know that this year many of your presents will be books," I interposed, hoping to lead on to a great discovery. "They really do much for civilization and culture, and we need lots of these. But, may I ask, how do you manage to choose your books?"

Fixing a knowing grin on his face and casting a teasing glance at me, he went on: "That's a little secret of my own, but I might as well tell you since you ask. I follow carefully during the year the book reviews of the leading Catholic magazines, such as the *Commonweal*, *Catholic World*, *Extension*, *Columbia*, *Sign*, *AMERICA*, and *Thought*. Then of course I have the Cardinal's Literature Committee with its quarterly reports. But best of all, perhaps because it comes out just in time for placing my orders, and covers the whole year, I wait for the Book List Number of *AMERICA*. It comes out early in December."

"That sounds encouraging," I remarked with becoming modesty. And the mischievous idea came to me of putting old Santy in a tight place. "By the way," I said, looking up at him very innocently, "do you give out speckled books?"

"Well," he answered gravely, after a slight pause, while a look of sadness eclipsed the sunny brightness of his countenance, "I don't like to. What a mess! Those who can write and tell a good story in delightful English just won't tell it without a few lapses, dirty spots, stupid scenes, vulgar suggestions. They're sure speckled. But what am I to do? It is the only literature of the fiction kind we have with a few remarkable exceptions. So I do the best I can, hoping that the clean of heart will get busy and learn to write in captivating style. If the book is generally good and there are only a few slight blotches, with no evident bad intent, and if I am sure that those who read it will not suffer spiritual harm, I take a chance. But these realists are queer people. They think that mud is real and marble is not; that the only real thing that we do is to take off our clothes; and that we would be better looking in the nude (God save the art!) than in the really beautiful adaptation of dress."

"One more question before I go," I said graciously as I reached for my furs, for I felt that restless urge to get out and give to the world the wisdom I had gleaned at Clausville, "What book do you think will go over big this Christmas?"

"That's easy," he said as he leaned back comfortably in his Morris chair before the open fire; "I think it will be 'Mush, You Malemutes!' with all those fine half-tone pictures of Alaskan scenery, our towns, mountains, volcanoes, our people, and our wonderful dogs."

I rose to take my leave. Bidding Santy a hearty good-by and thanking him for having been so democratic and loquacious, I stepped out into the cold.

I am sure that I heard him cry after me: "Who is the Anchorite?" but I didn't turn back. But I did leave with him a copy of *AMERICA's* Book List for 1932. Here is your copy.

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 FROM THIS DARK STAIRWAY. M. G. Eberhart. *Doubleday, Doran*. \$2.00.

REVIEWS

The Revolt of the Masses. By JOSE ORTEGA Y GASSET. New York: W. W. Norton and Company. \$2.75.

No less an authority than Thomas F. Woodlock has pronounced this book to be among the most important of the year. The writer is one of the intellectual leaders of the Spanish revolution. His book has come as a severe shock to the radicals of this country who jumped to the conclusion that the Spanish revolt must be one along the lines of their own ideas. They were deeply disillusioned. Ortega's thesis, in a word, is that we are governed by the mass mind. This, in turn, is the direct result of the laicism and secularism preached by the survivors of the nineteenth-century liberals, who, seeking to rule by universal democracy, find themselves its slaves. The result is disorganization, a chaos

caused by the break-up of European unity, and its result is the loss of world leadership by Europe itself. The liberals abdicated the aristocracy of intellect which should rule. Hence, "Europe has been left without a moral code." The Church is rarely mentioned, but it stalks all through these pages. Ortega, while apparently himself not a believer, is a Spaniard, and hence thinks with a Catholic mind, with its ruthless logic and realism. Ortega's diagnosis and conclusions will be disagreeable to many Americans, with his defense of intellectual aristocracy; about twenty years from now they will be commonplace. W. P.

A New Deal. By STUART CHASE. New York: The Macmillan Company. \$2.00.

Stuart Chase has been establishing himself in our minds as a vigorous and clear-headed critic of our social-economic system. He sustains that reputation in this book. He starts by giving sixteen ways of making money under our system, and like Kipling's four-and-twenty ways of constructing tribal lays, "every single one of them is wrong." His ensuing two chapters dissecting laissez-faire, the devil of our system, as Pope Pius pointed out before Mr. Chase, can be a textbook for students of "Quadragesimo Anno." Then, says Mr. Chase:

The two great inventions for saving human labor are money and the machine. Both have got out of hand, and are prancing and trampling around through the social order as though they had equestrian rights from God. The job before us is to stop this nonsense, and lead them back into the stalls where they belong. It cannot be done by casting spells.

Mr. Chase has come to the conclusion that the capitalist system is doomed, that we are on the verge of millennial changes. He sees three ways they will come: Red dictatorship, which he abhors but fears; Black dictatorship (Fascism), which he abhors more and fears less; and the "Third Road," which resembles somewhat the program set forth in "Quadragesimo Anno," in that it, too, is a planned production, but differs from it in substantial ways. It would be worth discussing whether Mr. Chase's plan would not in the end destroy private property, while the Pope's plan, though starting from the same criticisms of the present order, would preserve it. E. A.

The Irish Way. Edited by F. J. SHEED. New York: P. J. Kenedy and Sons. \$1.75.

There is truth in the sentence on which this book is built. Every nation, undoubtedly, has its own way of being Catholic. Every race, that is dominant in its own land, has its own peculiar expression of Catholicism. Every generation, almost, and certainly every age makes its own interpretations of the Catholic way of life. As does every Religious Order and Congregation. All races, nations, countries, ages, generations, however, remain not only essentially but completely and fully Catholic in the truest sense the while they show their accidental differences. There is an "Irish way" of being a universal Catholic. St. Patrick laid out the direction and dug the foundations. Saints Brendan and Columille, Columbanus, Malachy, Laurence O'Toole, and an angel choir of other saints made permanent the way and smoothed it off. In this book are essays on all of these. But there should be essays, also, on others, on Saint Brigid and the female saints, widows and wives and virgins, martyrs red and white, who, without disrespect to the male saints, would seem to have done more to make the Irish a race of unnumbered saints than the men mentioned here. The essays carry on the winding of the Irish way to the time of Blessed Oliver Plunket and Dermot O'Hurley and Father Thomas Fihilly, and the way then twisted through persecutions. It has come down to our own times, first a little earlier than we actually recollect, the time of Catherine McAuley and Mary Aikenhead and Father Mathew, and then to Father William Doyle and Matt Talbot. All of these essays on chosen holy people of Ireland are splendid pieces of the biography that is necessary and the evaluation that is the main purpose of the volume. The papers are contributed by some of the keenest minds of Ireland.

Alice Curtayne, and Father Vincent McNabb, O.P., Myles Ronan, James Brodrick, C. P. Curran, and others. "Of the people in this book," says the editor, Mr. Sheed, "not one could possibly be anything but Irish." F. X. T.

Aspects of the New Scholastic Philosophy. Edited by the REV. CHARLES A. HART, PH.D. New York: Benziger Brothers. \$2.75.

This series of essays, prepared by associates and former pupils to commemorate the seventieth birthday of the Right Rev. Edward A. Pace, Vice Rector of the Catholic University, makes a book of exceptional merit. It is evident from a publication of this nature that American Catholic thinkers are not laggards in the New Scholasticism. The philosophical papers touch upon current problems and, brushing aside generalities, the basic element is seized upon in each instance and aligned with scholastic teaching. As for example in the "New Physics and Scholasticism," Father Walsh, O.S.B., interprets the proton and the electron in terms of the hylomorphic theory; in "The Knowableness of God," Father Schumacher, C.S.C., makes clear that the validity for the proofs of the existence of God suppose a sane theory of knowledge. The essays in experimental psychology keep up the modern scientific trend of striving for the exactness assured by mathematical formulae. The most inspiring thoughts of the book, however, appear in the papers of Father McCormick of Marquette University and Dr. Johnson of Catholic University. One is only too apt to forget that Neo-scholasticism is not simply re-interpretation. Father McCormick, using Suarez as an example, insists that a fruitful revivification of Scholasticism needs not merely a historical and interpretative discussion of the past; but a truly critical analysis which brings with it enough skeptical vigor to work out, if possible, an original sense. Dr. Johnson deplores the tendency of Catholic institutions to imitate slavishly secular institutions of learning. He pleads for an educational program in Catholic institutions consonant with the Faith that is in us. Such undoubtedly must be directed by a Catholic philosophy of education. In the present volume, one finds much food for thought. In our endeavor to keep up to the minute there must be no lack of the critical and the Catholic. The essay of Dr. Johnson would justify a copy of this book in the reference library of every Catholic college. The class in education should read and reread his contribution. J. C. G.

Seventy Years of Archaeology. By SIR FLINDERS PETRIE. New York: Henry Holt and Company. \$4.00.

To realize that almost all the evidence of ancient history is supplied by archeology, is to appreciate what it is to be one of the greatest archeologists of all time. It is not too much to say that Sir Flinders Petrie is this and more besides. He is one of the very founders of the science itself, and perhaps its principal one. To the long list of his writings—a library in themselves, and a standing marvel as the output of one so fully occupied in amassing material alone—he has added the present sketch of himself at his long and fruitful work. This alone would make us his debtors, for there would be much to learn from the mere account of the facts. In addition, the volume is attractively produced, and the proofing is perfection itself. Of course, the average reader will have to look elsewhere for any orderly outline of either the results or the methods of modern archeology. Of both alike there are many fragments offered here, but only as embedded in their various places in the author's practical career. Something of both result and method can be gleaned, and then coordinated, by readers better acquainted with at least the outlines of technique; and such readers, in fact, will be the ones to profit most. Much of what is described must be obscure in reference, and even in vocabulary, to the general public, and one passage in particular, on the measurement of a group of skulls, will be utterly unintelligible to more than one in a hundred. The majority of readers will hardly realize, except in retrospect, what they have gained;

it will lie in the value of an example. There is no slight profit in the record of a lifetime spent in unremitting toil of literally every kind, purely in the disinterested advancement of useful knowledge. It may seem to some of us that a certain self-appreciation has not been too much suppressed; and there is no denying the fact that opportunity has been embraced for satisfying a few grudges, both national and individual. But these are negligible defects in comparison with the wholesome and stimulating effect of a straightforward account of talents well invested through a long term of stewardship. W. H. McC.

Sidelights. By GILBERT K. CHESTERTON. New York: Dodd, Mead and Company. \$2.50.

In this interesting and clever collection of impressions, the prolific Mr. Chesterton appears in the role of critic. This time the present fashions in morality and marriage, custom and dress, politics, business, and bootlegging both in "New" London and "Newer" York, are laid bare under the penetrating pen of the master of paradox. The list of essays, ranging from comments on "The True Victorian Hypocrisy," "Marriage and the Modern Mind," to "A Plea for Prohibition" and "The Case against Main Street," present a most diversified menu for the discriminating reader. For the rest of the world, Mr. Chesterton has pithy comment on modern forms of poetry and fiction—not forgetting George Bernard Shaw. The essay in Part 3 of the book entitled "The Spirit of the Age in Literature" is worthy of special note for its clever resumé of the prevailing tendencies in modern literature. Indeed, in this new volume Mr. Chesterton displays again his mastery of the paradox. This book is replete with many intellectual darts which will, at times, try the patience of the most avowed devotee of the author. However, one can say that they usually are most convincing in their appraisal of the true value of much that may be found in modern life. E. J. C.

Jacobin and Junto. By CHARLES WARREN. Cambridge: Harvard University Press. \$3.50.

"Jacobin and Junto" should interest the general reader as well as the historian. For the book details the struggles, schemes, and reprisals of Federalists and Anti-Federalists when political passions and feelings were at white heat over such controversial points as the X. Y. Z. Affair, the Essex Junto, the Alien and Sedition Acts, the War of 1812, and the Hartford Convention. Small wonder that families were divided over these issues, when politics invaded social life, the courts, even religion. As a background for this study of the times, the author has made liberal use of the diary of Dr. Nathaniel Ames, of Dedham, Mass., who was an ardent supporter of Anti-Federalism, and a sworn enemy of British influence and the domination of Federalist lawyers, whom he styles the "pettifogarchy." In this he was in opposition to his more famous brother Fisher Ames, a recognized leader of the Federalists, as pronounced an Anglophile as Nathaniel was Francophile. In the violent and disgraceful newspaper controversies then rampant, Nathaniel took an active part, and in the vehemence of his language he rivaled such masters of invective as Franklin Bache and Thomas Paine. Early entries of the diary picture student life at Harvard before the War for Independence. . . . Besides chronicling lectures, commencements, "frolics," fishing, the discussion of *bruta non cogitant*, the hazing of freshmen, and the retaliation of the latter, this delightful record makes mention of the firing of a college building to test the town's new fire engine, the bottling of "cyder," "much deviltry carried on in college" during the illness of the president, and the "president's grass mowed." That college life was not all pleasure may be gleaned from an entry made shortly before graduation. "The last Friday that we are ever to be punished." "Jacobin and Junto" is easy, pleasant reading. Documentation is thorough and copious. An impartial attitude is maintained throughout. Unfortunately there is no index. C. H. M.

Tomorrow's Faith. By JOHN RATHBONE OLIVER. Milwaukee: Morehouse Publishing Company. \$1.00.

Anglo-Catholic Ideals. By KENNETH D. MACKENZIE. New York: The Macmillan Company. \$1.50.

The first of these books, written by an Anglican minister who had "gone over" to Rome and come back again, is intended as a warning to other Anglicans who may be thinking of submission: let them not be deluded by the false hope, recognized by the psychiatrist as an obsession, of finding there an ideal unity of faith or authority or Catholicity. It appears that there is no unity of faith because the Jesuits and Dominicans do not love one another. And besides, there is in the Roman Church endless room for differences of opinion! A Roman priest is just as likely as not a Modernist, and he may be saying Mass every morning while disbelieving in the Real Presence. The unlimited spiritual power of the Pope is a delusion because the Fascist State selects the Bishops and parish priests in Italy. (This is a distinctly new contribution to the history of the Concordat.) There is no Catholicity because the Italian element as a matter of fact dominates the College of Cardinals. And in the East, the Roman Church and Roman altars are not called Roman or Catholic but simply Latin. The Catholic moral code is at once too legalistic and hide-bound and too indulgent in practice. For these reasons (?) and others, such as the sacrifices involved in conversion, Dr. Oliver is sure that he for one cannot possibly be a Catholic. This will reassure the wavering who are willing to entrust to his judgment their eternal salvation. The second book is written in quite a different spirit. It is a very sincere exposition of the Anglo-Catholic ideal by a man who knows something about the question and who has written here much that is deep and much that is beautiful. He begins by giving a very clear and conclusive argument for the existence of the One, Holy, and Catholic Church founded by Christ Himself. He then explores the historical reasons for the existence in the Anglican Church of several contradictory elements. He explains the Anglo-Catholic ideal as a conviction and a hope; the conviction that the Anglican communion is a local expression of the One Catholic Church, and the hope that the well-known Anglican "comprehensiveness" may yet evolve into something capable of assimilating all that is positive and worthwhile in the conflicting elements without the sacrifice of principles and without submission to Rome. He fights for no corporate reunion but for a development of Anglicanism into Catholicism. And he breaks a lance in favor of the Confessional and of a vivid spiritual life, for the dignity of Divine service whose center should be the Holy Eucharist and the Mass. This hope will appear to the Catholic reader very much like the hope of squaring the circle. But supposing that the circle may be squared, one cannot conceive how the participation in the life of the One Church can be recaptured except through the healing of the wound caused by the breaking away from Catholic obedience. The unity of authority and obedience is, after all, the very essence of the One Church which Christ founded, and He founded it upon a Rock.

J. H.

The March of Democracy. By JAMES TRUSLOW ADAMS. New York: Charles Scribner's Sons. \$3.50.

Here is a book that dramatically and truthfully tells the story of American growth and progress from Colonial days, and earlier, down to the period of the Civil War. The narrative itself is absorbing and the manner in which it is told thrilling. Interest in its reading is highly stimulated by the insertion of ninety-seven half-tones, and seventy-seven additional text cuts and maps. Among the more perfect of these illustrations one naturally turns to the splendid selections chosen from "The Mabel Brady Garvan Institute of American Arts and Crafts" enshrined at Yale University. Many of these pictures and cuts are quaint and laughable, but all are instructive and appropriate. They clarify the text in a most striking manner, and contribute largely to a sympathetic understanding of the current of feeling or excitement that reigned

or ruled at the moment the events discussed were actually transpiring. In his interpretations and inferences Mr. Adams, in this book, displays a shrewdness of mind and a depth of intelligence that is at once inspiring and gratifying. An alphabetical index, twelve pages in length, concludes the volume. M. J. S.

BOOKS AND AUTHORS

Spirit of Christmas.—Maud and Miska Petersham have given us, in "The Christ Child: As Told by Matthew and Luke" (Doubleday, Doran. \$2.00), the story of the Christ Child, told in quotations from the King James version of the Bible. The authors were wise in choosing to tell the story in Biblical language, since no retelling of it seems to achieve the simplicity, directness, and realism of Biblical language, or its compelling rhythm. The many illustrations recreate the past, but in recreating it lose none of its vitality, and their clear, bright colors are appealingly joyous. The pictures of the Christ Child, Mary, and Joseph, have dignity and a pervading sense of their holiness. They are drawn with reverence, but with an intimacy that should make them real to the imagination of a child. The Christ Child is a living beloved boy, about whom the birds and lambs love to gather. The animals in the book deserve a special word. They have a quaint and fanciful quality that individualizes them. As a whole, the book truly fulfills its purpose, and I cannot think of a child of my acquaintance who would not prize it.

Tastily printed so that it may be used instead of a Christmas card, the latest pamphlet of that indefatigable writer, Daniel A. Lord, S.J., "Fountain of Christmas Gifts" (Queen's Work. 10 cents) is indeed a choice substitute. As usual, Father Lord makes our hearts glow, not uselessly, but into the full flower of understood activity. His theme, in his own words, is: "I give to men because God gave the first Christmas gift to men. . . . God wrote the story of His love as all love stories are written, in gifts." It would be difficult to choose a more fitting Christmas card.

Biography.—Dr. F. Dawtrey Drewitt, in his volume, "The Life of Edward Jenner" (Longmans, Green. \$2.00), effectively portrays the career of this modest country doctor who became a world figure in practical medicine. He was through life a lover of peace, yet even his studies of birds brought forth storms of criticism. In vaccination, he was obliged to oppose the ignorant and the envious; he became distressed by the misuse of his discovery. He was consulted by emperors, honored by Parliament, and was recognized as an international hero. Dr. Drewitt does all that his 127 pages permit to bring out Dr. Jenner's character as well as his career. He succeeds without appeal to romantic "interpretation," or distortion of data.

Marlborough's life presents a rare combination of personal charm and magnetism united to military genius. In Napoleon alone we find a similar combination, though far less decided. The hero of Blenheim was refined and fastidious, imperturbably even tempered and gentle, and abhorred what savored of coarseness and intemperance. Physically attractive, he was modest and deferential with a spontaneous and unaffected courtesy. His domestic life, his patience and fidelity to his wife, add to the glory won in the battle field. Transcendental common sense helped his genius. Though brief, this biography, "Marlborough" (Appleton. \$2.00), by Sir John Fortescue, gives us an excellent panorama of his military career, and a most readable portrait of Marlborough as a man, a statesman, and a leader.

When Grace King died recently in her eightieth year, New Orleans lost a charming personality. She had been born in that city, had grown up with it, through the hard days of the Civil War, through the changes which have since done so much to destroy the old unique character of one of the few American cities that had a cultural tradition. She had written, in a pleasant manner, historical and topographical books about New Orleans. Now, posthumously, there appears her "Memories of a Southern Woman of Letters" (Macmillan. \$4.00). It too is pleasantly written, and with skill

enough to reveal something of the personal charm of its author. Yet it is a pathetically feeble book, seldom rising above petty gossip and chit-chat. It presents its author as an industrious woman of mediocre mentality, romantically enamored of the profession of writing, rather childishly thrilled by every contact with authors who had attained even a third-rate or fourth-rate fame. Life translated itself for her in terms of a Woman's Literary Club. She had been associated with Catholics all through her life; yet she blazes out, in pages 304 to 307, with a cheap anti-Catholic slander based upon crass ignorance. Her life moved, as a woman's life so often tends to move, in the narrow circle of the intimately personal. Her memoirs naïvely assume that her readers will be interested in the fact that she was a house guest of Charles Dudley Warner, and dined with Mark Twain. Well, perhaps they will be.

Social Economics.—In "War Resistance" (Arbitrator Press. 20 cents), William Floyd sets forth a high ideal concerning the abolition of war on a basis of pure humanitarianism. The facts that tell against a policy of war are excellently set forth, increased budgets and the rest. One can agree with the author that when diplomacy fails, the last resort should ordinarily be to conciliation, mediation, arbitration, or adjudication; but the absolute pacificism here defended really implies a basis in Christian virtue. It is to be regretted that where intentions seem so good, the analysis of the situation should not lead Mr. Floyd to the ultimate principle of justice. He has much to learn from the Pope: "To repress ambition and covetousness and envy—the chief instigators of war—nothing is more fitting than the Christian virtues and in particular, the virtue of justice; by its exercise, both the law of nations and the faith of treaties may be maintained inviolate . . . if men are but convinced that justice exalteth a nation."

"Permanent Preventives of Unemployment" (Belvedere Press. 50 cents), contains a collection of scholarly addresses at a conference sponsored by the Social Action Department, N. C. W. C.; the Social Justice Commission, Central Conference of American Rabbis; and the Social Service Commission, Federal Council of Churches of Christ in America. The speakers offered a multitudinous array of underlying causes and preventives from a complete study of the present depression in the light of the economic, ethical, and moral point of view. The seasonal, technological, and cyclical unemployment were discussed with such remedies offered as the retrenchment of production, the increase of the consumer's power to purchase, unemployment insurance, and government intervention in cut-throat competition, etc. The most scholarly address from the Catholic point of view was delivered by the Rev. Dr. John A. Ryan of the Catholic University. Dr. Ryan outlined in detail the obligations which justice places upon both the employer and the State in aiding materially those in distress due to this prevailing depression. Advocating higher wages and reduced working time for employes and stressing the fact that the working man is also a consumer, Dr. Ryan gives us a comprehensive category of essential correctives which should be adopted by the leaders of industry, finance, labor, economics, and government, if we ever expect to see the dawn of prosperity.

In "Religious Liberty and Mutual Understanding" (National Conference of Jews and Christians. 50 cents), Bruno Lasker gives an interpretation of the National Seminar of Catholics, Jews, and Protestants held in Washington last spring. The treatment is scrupulously fair and objective, although it is surprising to find a quotation by Byron Price, Washington chief-of-staff of the Associated Press, referring to the "first printing press to be set up on the American continent, operated by the first president of Harvard College." The first printing press on the North American continent was operated by Bishop Zumárraga at Mexico City. More astounding is the statement of a Catholic spokesman that "there is not in educational matters a single consistent Catholic policy—any more than there is a single consistent Protestant or Jewish policy." Apart from some errors of fact and judgment, there is much valuable material in the book.

Pageant of Life. Tudor Sunset. Magnificat. Turkey Red.

Owen Francis Dudley's latest book, "Pageant of Life" (Longmans, Green. \$2.00) is the fourth in his series of reasoned fiction dealing with problems of human happiness. "Will Men Be Like Gods?" was an answer to "the slanderers of religion"; "The Shadow on the Earth" replied to "the slanderers of God"; the third and greatest, "The Masterful Monk," was to be interpreted as the response to those who would degrade man and his moral nature. This latest book is a thrust into the psychic and the spiritual, the glorification of the heroic under the call of God. It is a tense "human drama" that unfolds through the twistings of the character of Cyril Rodney, pathetically until the final sublimation of martyrdom. Father Dudley writes a tense, crowded narrative of troubled souls, struggling to find solutions to the riddles of life. His drama is powerful, his reasoning is enlightening. While cast in fiction form, the story is told through a strange mingling of the subjective and objective; the author is felt everywhere as the sifter of the action and the commentator on the characters.

Elizabeth the Queen ruled England as few before her and as none after her. She did the marvelous thing of dazzling all the English historians and serious biographers who wrote about her for more than three centuries. But when the romantic biographers and dramatists and novelists of this century studied her, Elizabeth ceased to dazzle them as a woman and she became a pathological case. Mrs. Wilfrid Ward speaks gospel truth, as far as history can be true, about Elizabeth the woman in "Tudor Sunset" (Longmans, Green. \$2.00). In addition to truth of fact and truth of psychology, it has the sincerity of a great novel and the vitality of a modern novel. This is the sad tale of the last years of Elizabeth, seen through the eyes of a charming young maid-of-honor, Meg Scrope, and a courtier and poet, Captain Richard Whitlock. That they are in love is their business, but Elizabeth makes it hers, unfortunately. It is the sad tale, also, of the plight of the Catholics who wanted to be loyal to Elizabeth, but were martyred by her because they were loyal first to God. And again it is the sad tale of the hideous creatures who wrecked the true Church of God in England. It is a rousing romance by one of our best English novelists.

René Bazin has gone to his reward, leaving behind him a story that is a good work to be added to his earthly record of virtue. "Magnificat" (Macmillan. \$2.00) was published shortly after the announcement of the author's death. It has the charm of style, the simplicity of greatness, the sincerity and the sublimity that characterized M. Bazin's many other novels. The time of the story is in the years of the World War; it is, in parts, pastoral and, in others, martial. Gildas Maugern loves his cousin Anna, and she returns that love purely. But always he is troubled by an insistent interior call. There comes the War, and new experiences, and fresh visions. Gildas surrenders to a vocation, after the war, and Anna, struggling to avert it, finally surrenders in a full renunciation. "Magnificat" beautifully crowns the work of René Bazin in life.

"Turkey Red" (Appleton. \$2.00), by Francis Gilchrist Wood, is a wholesome story of life on the Dakota frontier, told with some degree of poetic intensity. It makes a fair contribution to the literature of the "building of America," and may take its place ahead of many of the numerous "soil" stories which have caught the fancy of today's novel reader. It is a story, however, stronger in its promise than in its achievement. How much of the story is historically true, the reader does not much care; he is satisfied that the incidents are told with sympathy and understanding; he is no less disappointed that the characters—the Craigs, the MacCallums, Swearing, Smith, Mary Arnold, Amri Gates, and all—have not here found the magic gift of an Undset to fix forever their heroic work, settling a country cruel in its treatment to them who would make it rich. One fact is well brought out, the chastening effect of the frontier, where every adventurer learns by living the lesson that "the frontier will reform if anything can."

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Official Persecution in Mexico

To the Editor of AMERICA:

Misinformation has been often given in the daily papers of the United States as to what is going on this side of the Rio Grande, in the Church-and-State struggle. It has been often stated that there is no persecution at all in Mexico, and that our Government is nothing but laical, and it is only when Catholics' disorderly (!) actions warrant it, that we Catholics have to undergo punishment on the part of Government officials.

Just to show a bit of what is going on here. In Merida, the "great Socialist party of the southeast of Mexico" has its headquarters. This party has been controlling public administration for over ten years in the State of Yucatan. A better proof of the approval of his policies by the Federal Government cannot be given. At the present time, the Governor of the State is, as always, President of the said party also.

Every member of the party—and membership is compulsory for all wage earners in the State—is given, when registered, a credential card. Among other directions given to the bearer, this card has the following:

Land is mother and Labor is father of Humankind.

Do everything on your part to free yourself from your "masters." As for God, learning will do.

Run away from Religion, particularly from Catholicism, as if from pestilence.

These cards are signed by the Governor of Yucatan, as President of the Party. They cannot be anything but official, thus.

Can anybody dare to say there is absolute religious liberty in a country where such "official" propaganda is made?

Merida, Mexico.

MEXICAN.

The Price the Farmer Gets

To the Editor of AMERICA:

A letter in the issue of November 5, signed "Observer," sounded a discordant note with the general feeling of sympathy for the farmers. The writer argued that the farmers have little reason for complaint. In answer to him I would like to point out that the "bad and high" prices at which consumers buy are exorbitantly higher than the farmers' selling prices. It is fallacious to argue that farmers are getting good prices for their produce because such prices are listed in almanacs and newspapers. Most of the market prices given in newspapers are the prices at which shippers and dealers sell. For instance this season celery has been quoted at \$.90 to \$1.50 a crate in the New York and Baltimore markets. Western New York celery growers received only \$.40 to \$.50 a crate. Sometimes the papers quote western New York loading prices. But from these one must deduct \$.10 to \$.25 a crate which goes to the local agent, before one gets down to the farmer's price. A further misleading factor in almanac prices arises from the fact that high and low prices of the whole year are listed, but farmers have to sell when they are lowest and have nothing to sell except at that time of the year. What a wrong impression one may get from consulting such almanacs is seen from the fact that in the spring of this year carrots sold for \$100.00 a ton, but now when the farmers are selling them the price is only \$6.50 a ton.

What is the foundation for the farmers' complaints? The main trouble is that present prices of farm produce hardly cover the cost of production. For illustration place side by side the expenses incurred in raising celery, one of the best paying crops, and the income that accrues from it. The expenses for one acre of celery are: seed, \$5.00; fertilizer, \$30.00; spraying material,

\$10.00; crates, \$60.00; transportation, \$20.00; hired help, absolutely necessary at time of crating and drawing, \$25.00; total expenses, \$150.00. Four hundred crates per acre are an average good crop. At \$.50 a crate, the farmer's net income for the time and labor he spent on the lot from April to late October would be \$50.00. But many farmers had to sell their celery for only \$.40 a crate, so got for their labor practically no recompense whatever. Take poorer paying crops as illustrations and the results will be even less favorable. Some other prices which farmers in western New York received for their produce this year are, tomatoes, \$10.00 a ton; pears, \$.25 a bushel; strawberries, \$1.75 a crate; cabbage \$3.00 a ton. Many peaches were left in the orchard to rot as they could not be sold at any price. No one claims the farmers are alone in distress. This is but a phase of the broader question: Why are so many people starving in the world today when there is an over-abundance of food hoarded in cold storage plants and granaries?

Webster, N. Y.

A. BAUER.

To the Editor of AMERICA:

"Observer" disputes my statement that price conditions on the farms since 1920 have become progressively worse. If you do me the courtesy of allotting me more space I shall reply briefly.

The figures I cite here, so far as they were available, are taken from Department of Agriculture publications. They confirm my contention, which I had not thought anyone would question, that the prices have been steadily downward (Chicago prices):

	1920	1925	1932
1. Wheat per bu.....	\$1.98	\$1.66	\$0.43
2. Corn per bu.....	1.59	.75	.25
3. Hogs per 100 lb.....	11.83	11.31	3.40
4. Cattle (steers) per 100 lb....	12.00	10.16	6.25

So much for the products the farmer takes to market.

Let us turn the picture. We find this: In 1920 a grain binder cost the farmer 128 bushels of wheat. In 1932 a similar binder cost him 474 bushels! His taxes (on the basis of 1914 = 100) have jumped from 155 in 1920 to 266 in 1930. The farmer has been caught in the cogs of a vast, illogical machine. He has seen his mortgages mount from \$4,000,000,000 to \$9,000,000,000 since 1920. He is submerged.

Cleveland.

PETER J. ZIMMERMAN.

Pleads for Social-Action Clubs

To the Editor of AMERICA:

I thoroughly agree with William E. Kerrish in his attitude regarding an informed and militant laity. The lack of organization, especially among the Catholic youth of the United States, certainly has a very decided effect upon their religious life both public and private. The most-needed action lies in the field of social reform. Our Holy Father has called to the youth throughout the Catholic Church to do something about the laxity regarding faith and morals which seems to be so prevalent among their number. What will be their answer to this pertinent and timely question? The very urgent need for social reform, the fact that Catholics should associate with Catholics, their own consciences and minds, are all reasons for the Catholic Action in a Social Manner which will be propagated among them by their leaders. Social-action clubs will undoubtedly spring up. Will they last? They must and will if they are founded upon the principles of the Catholic Faith.

The leaders of these clubs will rise from the ranks of those who really live their Faith. They will be young men of ideals, not merely fantastic and flimsy but practical and enduring. Theirs will be the task of leading the Catholic youth of this nation from the slough into which they have fallen. These leaders must function, for this burden cannot be put upon the shoulders of an already overworked clergy, who, not because they would not willingly accept the Cross but because it is physically impossible, are unable to do the actual work.

Toledo, Ohio.

ALBERT F. REARDON.